

DISSERTATIONS ON THE MOSAICAL CREATION, D E L U G E, Building of BABEL, AND Confusion of TONGUES, &c.

I. Against modern *Infidels*; shewing, that *Moses* justly declares the whole Universe, Matter and Form, to have been created by God: His Authority, both as a *Human* and *Divine Legislator*: That the *Mosaical Account*, *Gen. i.* contains nothing contrary to *Natural Philosophy*: Explications of it, Verse by Verse: Where, of the *Powers* of the Air; of the *Expansion*; of the Production of *Light*; of the Waters above the *Firmament*; of the Fable of the *Preadamites*, against *Peirerius*; of the *Obligation of the Sabbath* from the Beginning, against *Monsieur Jurieu*: That the *material Elements* were not the original Gods of the Gentiles, against *Monsieur Le Pluche*: The Origin of *Idolatry*, and what the *Heathen Gods* were originally: That the God of the *Jews* was not a mere *local* and *tutelar* God, against some *Moderns*: Of the Existence of *Spirits*, good and bad, and their Apparitions: Why Devils called *Hairy-ones*, &c.

II. Against the *Hutchinsonians*: That the *Mosaical Account* is an historical revealed Truth, not a Sys-

tem of *Philosophy*; much less their System of *Fire, Light, and Spirit*: Errors of that System against *Theology* and *Philosophy*: That their Explications of the *Hebrew Words Elohim, Ruah, Rakia, Shamaïm, &c.* containing such Errors against both, must be wrong: Of the Defects of modern Systems, not excepting the *Newtonian*; particularly, where they depart from their great Master: Whether the Scriptures are blameable for not supposing the *Earth's Motion*: The natural Reasons against such a Motion, though not Demonstrations, justify them, on that Head: Of the Figure of the Earth, &c.

III. That the *Deluge*, though universal, did not dissolve the whole Mass of the Earth into a *Hodgepodge*, against *Dr. Woodward* and others: *Physical Proofs* for the Truth of the *Deluge*.

IV. That the *Confusion of Babel* was of Languages, not of *Confessions* of Religion, against the *Hutchinsonians*. With several other curious *Enquiries*.

By S. BERINGTON.

Opinionum commenta delet dies, naturæ judicia confirmat. Cic.

L O N D O N :

Printed for the AUTHOR: And Sold by C. DAVIS in
Holborn; and T. OSBORNE in *Gray's-Inn*. M DCC L.

E R R A T A.

DISS. IV. page 64. line 18. *dele s.* Ib. p. 93. l. 23. *for*
 than *read* that. Diff. V. p. 171. *read a.* Ib. p. 192. l.
 12. *add* that. Ib. p. 210. l. 34. *for selves read* Senses. Diff. VI.
 p. 233. *read* Names. Ib. p. 253. l. 31. *dele ad.* Ib. p. 254. l.
 19. *read* collated. Diff. IX. p. 346. l. 6. *for* Courfes *read* Curfes.
 Diff. XII. p. 452. l. 34. *read* Hestiaeus.





Introduction by way of Preface.

THE Enemies of *Divine Revelation* grow more numerous every Day than other, and *Infidelity* pours in upon us on all sides; the detestable Fruits of which are too conspicuous in the dreadful Inundation of Wickedness and Corruption overflowing the Face of the whole Earth. Infidelity, or Ignorance of the Divine Law, may be reckoned among the chief Causes of this Inundation; and the reigning Immoralities of the Age as the visible Effects of them. The Cause is notorious, the Effects evident and palpable, and the Consequences most deplorable, both for this Life and the next; but particularly for the next: For it is as certain that there is a Life to come, as that we have an immortal Soul that will not die with the Body. Must not Men then be worse than stupid, who lay the Stress of eternal Consequences on some speculative Difficulties against Divine Revelation, when the accumulative Proofs for it are such, that a Man would act like a Fool or a Madman, who should run counter to such Proofs in Civil Life? These Proofs may be seen in the Arguments for the Divine Establishment of Christianity, which can never be answered, or invalidated, notwithstanding some speculative Difficulties in its Mysteries; as indeed when we come to intrinsic Causes, every thing in Nature is mysterious; much more, when we come to consider the Nature and Attributes of God: Shall we dare to maintain

INTRODUCTION.

then, that there is no such thing as Nature, no such thing as God, because there are incomprehensible Mysteries in both? Yet modern Infidels chiefly attack Divine Revelation both in the Old and New Testament on that Account. But the Tree is known by its Fruit; we see the visible Effects of their way of arguing, in the general Corruption of the World! Men had Vices and corrupt Appetites at all times; and 'tis to be feared always will have: But when the Patrons of Infidelity give a general loose to all interior Faith and Belief of the principal Duties of Life, that Men may believe or disbelieve whatever Points of Religion they please; when they attack openly that Divine Law which establishes the purest Principles of Morality that ever were, how can we wonder if Nature, weak and corrupt of itself, should rush headlong into the Gulph of Vice and Immorality, when they are almost authorized and encouraged by numberless Treatises wrote against Religion, either not to mind, or to reject and disbelieve any Parts of Religion they think proper; and some to believe no Religion at all?

Hence it must be highly prejudicial to Divine Revelation; nay, most pernicious Doctrine in itself, that, provided you do not attack the public Doctrine, Worship, and Discipline of the Established Church, but conform to it exteriorly, you may believe what you please interiorly. But the Doctrine of *Christ* is to be believed in our Hearts, as well as to be confessed with our Lips. Without Faith it is impossible to please God. *Abraham* was justified before God, as well by his interior Faith, as by his external Obedience; it is want of such interior Faith, that has brought on such ruinous Disorders among us; when People take the Liberty to disbelieve what Points of the Christian Faith

INTRODUCTION.

Faith they think proper, or even all of it, they would soon throw off all exterior Conformity to Church Government, if they durst; or if not, such an external Compliance without interior Faith, makes Men downright Hypocrites: But to give our modern Unbelievers their due, Hypocrisy is not their predominant Fault.

Hence farther, all who profess their Belief of the Divine Revelation of the Holy Scriptures, ought to contribute to the best of their Power to put a Stop to the ruinous Progress Infidelity is making upon us every Day. All the different Branches of Christianity, under what Denomination soever, 'tis presumed, look upon the Divine Revelation of the Scriptures, as one of the chief Foundations of their Belief, though they may differ in the Explication of some particular Points of it. Our modern Infidels then, are common Enemies to all. 'Tis therefore every Christian's Duty to throw in his Mite, in order to stem the Torrent of such detestable Principles. These modern Heathens attack Christianity in every Shape; some fall upon one ystery, some upon another, some discard all Mysteries in Religion by the Lump. The ridiculous Absurdity of this last stares one in the Face, since whoever believes a God, must acknowledge unfathomable Mysteries in his Essence. The very Sun blinds our Eyes when we view it without a Veil: But their great Efforts are to sap the Foundation of the two Testaments, new and old. They rummage every part of them to see what they can pick out against them. They attack the old Testament in the very Origin of it, and would make us believe, that the *Mosaical* Account of the Creation contains direct Impossibilities. Now, if it can be shewn, that there is no Impossibility in that Account, that Point is gained; since the *Credentials*

INTRODUCTION.

he brings for his Vouchers, are sufficient to convince any Man of a *hardened Incredulity*, who should stand out against them.

'Tis impossible to comprize all their Objections and Cavils against the Holy Scriptures in such a Work as this ; whole Volumes would not be sufficient : on which Account the Author of this Treatise took the *Mosaical* Creation for the Subject of his Labours, against which they raise such Clamours ; and, in their own Opinion, almost triumph. They erect their Batteries against it, as they pretend, from natural Reason, from Philosophy, from modern Discoveries of physical Causes, and Parts of the Earth, and even from the modern System of the World, which obliged the Author to follow them in some of those Points ; where, without adopting any one System, he not only shews, that no new Discoveries can invalidate the Divine Authority of the Scriptures ; but also, that all Systems found out hitherto, have greater Flaws and Difficulties in them, than can be objected against the *Mosaical* Creation. It was in this View chiefly, that he urges the Difficulties against the modern System of *Attraction* and *Gravitation*, which the great Sir *Isaac Newton* only took as an *Hypothesis* ; acknowledging that the Gravitation of Bodies might proceed from an *external Cause*, what it is he does not say : Whereas those who pretend to be his Followers, run away with it, as if mutual Attraction were a real innate Quality in all Bodies. The same Motives induced him to urge the most obvious physical Arguments against the Motion of the Earth, which the same great Man only took as an Hypothesis, or as a Point that has never yet been determined ; whereas some of his modern Disciples not only take it for a certain Truth, but make an Objection of it against the Scripture.

Yet,

INTRODUCTION.

Yet, supposing it were certain that the Earth moves, and not the Sun, which they can never prove, the Scripture ought to speak according to the common and general Acceptation of Men ; as all our Senses tell us, that it is the Sun moves, not the Earth : Nay, these Gentlemen say, the *Sun rises*, the *Sun sets*, &c. it would be ridiculous to speak otherwise. And as the Scriptures don't enter into any System of Philosophy, *Joshua* speaking at the Head of his Army, had spokelridiculously, if he had bid the Earth stand still. However, the physical Difficulties against the Earth's Motion are so great and obvious, that it must be extremely rash, not to say any more, to tax the Scriptures with any Absurdity on that Account. As for the incomparable Sir *Isaac Newton*, as he is justly called, he may be looked upon as the greatest Man that ever appeared in the World since the Revival of Learning and Sciences, and the particular Glory of this Nation ; if he was not the Inventor of those Sciences, he was the greatest Improver of them ; but the Superiority of his Genius would never let him establish as certain Truths, what at the best can be but mere Hypotheses. These were the Motives that induced the Author to enter into that Part of this Work ; and to shew our Unbelievers, that Revelation does not clash with any *certain* Discoveries of Nature. He desires, that when he mentions the *Newtonian System*, it may be understood, not with reference to that great Man, but to what some who pretend to be his Disciples advance, as from him ; that our Free-thinkers make an Objection of it against the Scriptures.

The Author no more enters into any Disputes between Christians of any Denomination, than he does in the Establishment of any particular System of Philosophy : He only proves, that no System

INTRODUCTION.

can invalidate the Truth of the holy Scriptures, when every System hitherto has such visible Defects; that common Sense tells us, that divine Revelation was not to enter into any of them. He meddles not with any established Sects of Christianity among us: If he confutes the *Hutchinsonian* System Root and Branch, that can't be esteemed an established Sect, but only such novel and extravagant Explications, both in Theology and Philosophy, as would be highly prejudicial to the Scriptures, and Christianity itself, if it taught us such exotic Reveries. Their unaccountable Explications of the *Mosaical* Creation, made it necessary to lay open such erroneous Principles. He hopes also, that whatever he advances, as belonging to true Christianity, may be look'd upon as such, and may be safely followed by all, who glory in the Dignity of being Members of the Christian Church: But his chief View is to shew, that the common Enemies of divine Revelation, are Enemies at the same time to all just and rational way of arguing in that respect, let their Learning and Parts be ever so great in others. But,

It is time to come nigher the *Mosaical* Account of the Creation of the World, which makes the chief Subject of these Dissertations. It is certain, it stands recommended by the most rational part of the World, at least from *Moses's* Time till the Coming of Christ; and I may say, by the most rational part of the World, from the Coming of Christ to this Day. *Moses* might also have received it from his Forefathers, by a faithful Tradition from the primitive Patriarchs up to *Noah*; *Noah* from the Sons of *Seth*, who are called the Children of God; and I hope, on that Account might be looked upon as the most rational part of Mankind, with respect to the wicked Descendants
of

INTRODUCTION.

of cursed *Cain*, who are called the Sons of Men ; the Patriarch *Seth* might have had it from our common Parent, and he from God. However, since *Moses's* Time, his Account has been received by the most rational Part of Antiquity ; that is, by those who had the most just Notions of the supreme Deity, as distinguished by the Profession of the Worship of the true God, from the most monstrous, stupid, and unnatural Absurdities of the *Heathens*. I presume our Unbelievers would not have us imagine, that the idolatrous Heathens professed a more natural Religion, than the Worshipers of the true God, which undoubtedly the *Hebrews* were ; and all believed the *Mosaical* Account of the Creation from his Time at least, which carries us up to a higher Antiquity than the oldest Accounts of the Heathens can pretend to. Beside the unparalleled Audaciousness of our modern Infidels to tax so great a Man, as *Moses* undoubtedly was, so great a Legislator, with imposing such a monstrous piece of Forgery on so many hundred thousand Men whom he commanded, if the Thing were possible in itself, and among these so great a General, as *Joshua*, with several other great Men among them, who, 'tis presumed, might be as rational as our present Unbelievers. However, it must argue a most prodigious Effrontery to deny, that there were very great Men among the Descendants of the *Hebrews* from *Moses's* Time, who never called in Question the *Mosaical* Account, but received it with the most religious Veneration. The whole Nation not only believed it, but were ready to lay down their Lives for a Testimony of their Belief of it. King *David*, to go no higher, was one of the greatest Men in all respects, as ever appeared in the World ; as a very learned and consummate Writer has shewn in the Life of King *David*, published
by

INTRODUCTION.

by him some Years ago. *Solomon* was both a great King, a great Philosopher, and a Person of most profound Speculation, as well as recorded to have been the wisest Man in the World: The Depth of his Knowledge shews itself sufficiently in his Books of *Proverbs* and *Ecclesiastes*; which excite the Admiration of Persons of the greatest Judgment: That the holy Prophets were Men of most sublime Sense cannot be doubted: That there were very learned Doctors, Historiographers, and Writers, among the antient *Jews* before our Saviour's Time, must be acknowledged by all, who are not worse than Sceptics, even in Antiquity, as well as in Religion; yet all these believed the *Mosaical* Account, as a most sacred Truth. Were they all imposed upon by the most notorious Forgeries? That is, they must be all Knaves or Fools, like Dr. *Middleton's* primitive Christians; either Forgers of Miracles, or imposed upon by the most impudent Forgeries.

Since Christianity, we find the greatest Men in their respective Ages, of the same Sentiments, receiving that venerable Account as the most authentic; not barely on the Credit and Authority of others, but on the strictest Examination, by Persons the best qualified for it, on account of their Learning, Knowledge of Languages, History, Antiquity, as well as sacred Theology. Among these we have the most celebrated Doctors of their respective Ages, *Africanus*, *Justin*, *Clemens Alex.* *Origen*, the great *Eusebius*, *St. Hierom*, *Ambrose*, *Augustin*, *Basil the Great*, the different *Gregories*, *St. Chrysostom*, with the rest of the learned Men, both of the *Latin* and *Greek* Church: Till these latter Times, when Dablers in Learning and Antiquity, only remarkable for their Infidelity, have started up to call it in Question. Besides the learned
modern

INTRODUCTION.

modern Doctors of all Persuasions, one would think such a venerable Belief from the *earliest* Times, such a Cloud of Witneffes, such an august and awful Series of the greatest Men in the World, should induce Persons of Sense to receive this sacred Account, before all the little vain Endeavours of Sceptics and Free-thinkers to shake its Authority.

Persons of Penetration and Knowledge in these Matters, can easily see that there is a very large Field to expatiate on the Reasons for the Belief of this venerable Account, recommended to us by the remotest Antiquity, as well as infinite Arguments for the Truth of it, both intrinsic and extrinsic: But this Work being much longer than was at first designed, I refer the Reader to the *preliminary Dissertations*, of the Authority of *Moses*, both as a *human* and *divine* Legislator.

T H E

THE CONTENTS.

First Preliminary DISSERTATION.

MOSES justly declares the World, both Matter and Form, to have been created by God. Page 2

That Matter could not be self-existent. That an infinite Series of Causes and Effects is impossible, without a distinct Cause from such a Series. 8

A P P E N D I X.

Of the Testimonies of the Antients of the Nature of God. 15

Second Preliminary DISSERTATION.

Of the Dignity of Moses as an Human Legislator. 22

1st, His Antiquity. ibid.

2dly, Antient Authors who have spoke of Moses. 23

The Character and Dignity of Moses, as the Legislator and Commander of a numerous Nation. 26

His Wisdom and Learning. ibid.

Third Preliminary DISSERTATION.

The Authority of Moses as a Divine Legislator. 34

Proofs for the Mosaical Faëts being true as recorded. 43

Mr. Toland confuted. 55

Proofs for the evident Finger of God in the Mosaical Faëts. 56

D I S-

The CONTENTS.

DISSERTATION IV.

The Particulars of the Mosaical Creation examined.

	59
<i>No way inconsistent with Natural Philosophy.</i>	64
<i>Explication of the First Chapter of Genesis, Verse by Verse.</i>	78
<i>Of the Preduction of Light.</i>	93
<i>Of the Firmament.</i>	102
<i>Of the Division of Waters.</i>	112
<i>Of the Luminaries.</i>	116
<i>The Folly of judiciary Astrology.</i>	117
<i>Of the Fable of the Pre-Adamites, against Peyre- rius.</i>	127
<i>Of the Blessing of Increase and Multiply, no abso- lute Precept.</i>	129
<i>Of the Obligation of sanctifying the Sabbath from the Beginning, against Monsieur Jurieu.</i>	133
<i>That the God of the Hebrews was not a mere local and tutelar God, but the God of the Universe, against modern Infidels.</i>	153

DISSERTATION V.

<i>Of the Errors of the Hutchinsonians in particu- lar.</i>	158
<i>Their chief Objections considered.</i>	182

SECTION II.

<i>An Enquiry what the Heathen Gods were.</i>	196
<i>Of the Hairy-ones.</i>	202

SECTION III.

<i>Proofs for the Existence of Spirits, and their Ap- paritions.</i>	206
--	-----

DISSERTATION VI.

<i>Errors of the Hutchinsonians with respect to the Trinity.</i>	218
<i>Their forced Explications of the Words Elohim, Elah, Eloah.</i>	231 & deinceps.

SECTION II.

<i>Of the Punctuations of the Hebrew.</i>	246
<i>That</i>	That

The CONTENTS.

That Eloah is only a different Dialect of the Hebrew. 260

DISSERTATION VII.

Of the Errors of the Hutchinsonians in Philosophy, as pretending to prove their System from the Hebrew Words Shemaim, Ruah, Rakia, Tohu & Bohu, &c. 268 & sequent.

Mr. B—'s Explications, Verse by Verse. 272 & sequent.

DISSERTATION VIII.

The Hutchinsonian System considered philosophically, and confuted. 300 & seq.

DISSERTATION IX.

Defects of modern Systems, not excepting the Newtonian. 318 & seq.

Another modern System examined. ib. 343

Physical Conjectures concerning the Figure of the Earth. 353

DISSERTATION X.

Physical Reasons against the Motion of the Earth, annual or diurnal. 365 & seq.

DISSERTATION XI.

That the Earth was not totally dissolved at the Deluge, against Dr. Woodward. 392

DISSERTATION XII.

Of the Building of the Tower of Babel, and Confusion of Tongues 407

That the Confusion was of Tongues, or Languages, not of Confessions. 423

SECTION II.

That there were different Languages in the World in Abraham and Joshua's Time, against the Hutchinsonians. 434 to the End.

With some curious Enquiries about the primitive Language.

DIS-

DISSERTATIONS

ON THE

MOSAICAL CREATION

IN THE

First Chapter of *GENESIS*, &c.

First Preliminary Dissertation.

MOSES *justly declares the World to have been created by GOD.*

N. B. *'Tis customary, and in some Manner necessary to premise the three following Dissertations ; tho' most of the Learned may have been acquainted with the chief Arguments for them before.*

I. **T**HE wonderful System of the Heavens and Earth, with all their Ornaments, naturally excites all Persons capable of Reflection, to consider *how*, and by *whom* they were formed. Who can lift up his Eyes towards those glorious Luminaries, the Sun, Moon, Planets, fix'd Stars, &c. as well as contemplate

B

the

the Beauties and Riches of the Earth, Seas and Air, without asking this Question, within himself, *What* could be the Cause of all these ! Now, what can occur to such a natural Question, but one of the following Answers ? Either, that they had no Cause at all ; or that they produced themselves ; or that there must be some supreme Cause, distinct from them, containing all their Vertues and Perfections in himself. If one were to ask our modern *Infidels*, or indeed any Man endowed with Reason, which of these Answers is the most natural and rational ? Undoubtedly, as one would think, the last is the most natural, and agreeable to Reason ; viz. that there must be some supreme Cause, distinct from, and superior to them all ; containing all their Powers and Perfections in himself. Then, as the whole Series of their Operations, Effects, Ends, Regulations, proceed uniformly, agreeable to the strictest Rules of Art, and Intelligence ; nay, are so wonderfully adapted to all their respective Uses, that all the Wit of Man, all the Philosophers in the World, could never contrive to form and adapt them so justly, to their respective Ends and Uses, as they are, in the infinite Variety, and at the same Time inimitable Connexion of Causes and Effects : This being incontestible Matter of Fact ; why then, whoever considers it, must conclude, that this supreme Cause, besides his immense Power and Fecundity, is evidently an all-wise, intelligent Being, containing every Degree of Perfection conceivable by Men. This Consideration is clear, easy and convincing ; and is sufficient of itself to prove the Production of the Universe by God, as *Moses* declares.

II. To consider the other Answers, and compare them with this. First, for Example, if any one can be so stupid, as to affirm, that the glorious
System

System of Heaven and Earth had no Cause at all ; what a vast Disparity of Reason offers itself to the meanest Capacity, between such an Answer, and the foregoing Conclusion ? That all the glorious Effects of the whole Universe, had no Cause at all, is a Proposition shocking to Reason, and clashes with common Sense, at the first hearing. Should we ask seriously, any Person of common Sense, Whether he was produced without a Cause, he would certainly think, we were in a Phrensy, or judged him to be so. It comes much to the same, as if we asked him, whether he was produced at all. If we should ask him the same Question, of his Father, Grandfather, and all his Ancestors upwards, till we came to some first, or an infinite Series of them, it would be as ridiculous as the other. If we should ask the same Question concerning other Animals, Plants, and all the particular Products of Nature ; or suppose we went further, and asked him of the Earth, Seas, Planets, Stars, &c. which are evidently all limited, and particular Beings, compared to the rest of the Universe, as a Man, or a Plant is, with respect to the Earth ; he could see no more Reason, why any one should be produced without a Cause, than the other. On the contrary, he might rationally ask, if the smallest Insect, or Plant, could not be produced without a separate Cause, how could the greatest Bulks be produced without such a Cause ? Besides, that all we see in the Universe, whether above us, or below us, Earth, Seas, Air, Sun, Stars, &c. they are all Bodies ; all mere Matter, not only incapable of Reason and Knowledge, but incapable of any Motion, but what is given them, by some other distinct Cause, impelling them on, as might easily be proved, and will be considered afterwards : *How* therefore could they be produced without a

Cause? Again, if any Parcel of Earth, any Measure of Water, any Portion of Air, any Quantity of the Sun's Rays contracted in a Focus, are evidently as incapable of being produced without a Cause, as a Man, an Animal, Tree, or Plant; and 'tis Madness to imagine these last can be produced without a Cause; *how* could the whole Earth, Seas, Air, Sun and Stars be produced without one? Why then, lastly, if neither Man, nor Animals, nor Plants, nor the Earth, nor Seas, nor Sun, could be produced without a Cause, 'tis a like Madness to imagine, that the whole Universe taken *collectively*, could be so produced. Why should not *new* Earths, new Worlds spring up daily and hourly, if the Universe could be produced without a Cause? By Consequence, if such a Thought be directly against the Light of natural Reason, by another evident Consequence, this visible World had a Cause of its Existence. This shews the first Answer, *viz.* of the World's being made without a Cause is inconsistent with Reason; and by Consequence to be rejected by all.

III. Neither can it consist with natural Reason, that the Universe produced itself. This is very nigh equivalent to having no Cause at all. 'Tis said, nigh equivalent; because the World can't be distinct from itself, can't depend on itself, as Causes and Effects must do. Besides, to be a Cause, and to produce any thing, presupposes Existence; now as the Universe could not have Existence before it was produced, by Consequence it must have some distinct Cause to produce it; and by a further Consequence, could not produce itself. But as there may be a slender Distinction between having no Cause at all, and producing itself; or at least, if our modern Infidels with an Effrontery peculiar to such unaccountable Tenets, should make such

such a quibbling Distinction ; or should pretend that the Universe could exist of itself ; such extravagant Positions may as easily be prov'd to be shocking to Reason, as that the Universe was produced without any Cause at all. For suppose, as in the other Case, we should ask any Man of common Sense, Did he make himself? Could he make himself? Did he exist of himself? He would certainly look upon us to be out of our Senses, or took him to be so: He would think the same with respect to our Progenitors, or the whole Series of Men collectively ; which last would be still more preposterous : For, if any one particular Being, as any one Man, for Example, or even the Earth, or Water, or the Air, or the Sun, or a Star, &c. could not produce itself, nor exist of itself ; nor any particular Series of distinct Causes and Effects, much less an infinite Series and Collection of different Causes and Effects, could there be any such, would ever be capable of existing of themselves, or producing themselves: For if one Man can't exist of himself, can any one thousand of Men exist of themselves, any more than each Particular ? So of any other Collection, either finite or infinite. The very Thought of it is shocking to common Sense, and does not deserve half so much as has been said of it already.

That the Universe then should be self-existent, when we come to consider it attentively, is a most groundless Subterfuge of Persons reduced to the last Shadow of an Argument. Persons who can advance such an extravagant Supposition, should consider what it is to be self-existent. Self-existence seems to be the most excellent and fundamental Perfection of all others ; so great, that let whatever we see in Nature, be it ever so excellent and perfect, yet it can't give itself the Perfection of Existence ; but still it had its Existence from another, which is evi-

dent from the Enumeration of all the Beings in Nature. So that, whatever could have its Existence from itself, might much more easily have all other Perfections. This appeared so evident to some antient and modern Heathens, that they made a God of the Universe ; as if they thought, what was self-existent must be a God ; and in Effect, whatever has Existence from itself, with more Reason might have all other Perfections. If one World, and a material one too, could have Existence from itself, why might not new Worlds, endowed with Reason, and all other Perfections, as well as material ones, have the same ? Or, in Reality, Why has not this visible material World all other Perfections ? On the other hand, all we see in this visible World, except the Soul of Man, is nothing but mere Matter variously modified ; which Matter, to all human Appearance, is so far from being capable of existing of itself, that it can't so much as move of itself, but as impelled by some other distinct Cause. In fine, the whole Universe in itself is but so many different Portions of Matter (except the Soul of Man) any part of which, as we see evidently, is no more self-existent than any one Tree, Stone, or Plant, but requires some other distinct Cause of its Existence : With much more Reason does the whole *Mafs*, as well as every distinct Part of it, require such a Cause of its Existence. But then, the innumerable Beauties, Harmony, Order, Proportion, so wonderfully adapted to the respective Uses of each Being, according to the strictest Rules of Reason and Knowledge, evince, as clear as the Sun, that this distinct Cause of all, which all Nature demonstrates to be necessary for the Existence of the Universe, is indowed with Reason and Knowledge, as well as Fecundity and Power, in a supreme Degree ; and this is what all Believers mean by God : By Consequence

Diff. I. MOSAICAL Creation.

sequence *Moses* most justly declares, That in the Beginning God made Heaven and Earth, &c.

The Assertion therefore of *Moses* in general, viz. That the universal System of Heaven and Earth, Matter and Form, was originally from God, is agreeable to the justest Dictates of right Reason. Whether the World was made out of *pre-existing Matter*, but created by the same Cause, or it could not be at all, will be examined by and by. But it is no less certain, that the actual Formation of it, the Manner how it was performed, how long in being brought to Perfection, could not be discovered by natural Reason; for who stood by when he laid the Foundation of it? Even the first Man (for undoubtedly there was a first) as soon as he was formed, found the Earth ready made for his Habitation, the Air for him to breathe, Fruits and Plants for his Food, the Sun to enlighten him, &c. yet neither he nor his Descendants ever saw or could see with their natural Eyes, how this was done, (Man being produced afterwards) unless God were pleased to reveal it to them. This is evident to natural Reason. It was also highly natural, if not necessary, that Man should know something of the Particulars of that Creation, that he might more particularly adore God for it: But this shall be treated more at large in a separate Dissertation, with all the other Parts of the *Mosaical* Creation, which are either objected against by modern Infidels, or strangely misapplied by novel Explications of some modern Systems; by which it will appear, that there is nothing contrary to natural Reason in the whole *Mosaical* Account.

IV. Objections of modern Infidels against this Article are, *First*, That the World was, or at least might be eternal; that there might have been an infinite Chain and Series of Causes and Effects; for

Example, an infinite Series of Men from Father to Son, or rather from Son to Father upwards, without ever arriving at the first; because, in an infinite, eternal Series of Causes and Effects, there can be no First, no Beginning, &c. with several other such like extravagant Propositions, of which we can frame *no Idea*, and by which they would obscure one of the most evident Truths in Nature.

Answer. There is a very just and natural Distinction to be applied to such Propositions; that is, Whether they mean that the World was eternal of itself, without any distinct Cause of it; the first of which they can never prove, and the Impossibility has been seen sufficiently in the Proofs of the Question, beside what will appear presently; or they only mean, that an infinite eternal Cause might produce an eternal Effect coeval to its Cause; as that God, for Example, might have produced the World from all Eternity. Tho' it is presumed, they do not mean that an infinitely perfect Cause may produce an infinitely perfect Effect; that is, another God, which is the most palpable Contradiction in Nature. But if they only mean, that an eternal Cause may produce an Effect coeval to it; this last, though false in itself, does not belong to this Question. Which is to shew, that the World could not be produced without a distinct Cause; whether prior or coeval to it, is not necessary to examine in this Place; and that the World could not produce itself, nor be self-existent. For suppose God could have produced the World from all Eternity (which is only an Hypothesis *ad Hominem*) such an Hypothesis will do Atheists and modern Infidels very little Good, since even in that Hypothesis they must acknowledge God to be the Cause of the Universe; to be the first, supreme Cause, and Author of their Being; and undoubtedly requires all their
Acknow-

Acknowledgments and Adorations for it, whether in Fact he produced the World in Time or Eternity. But if they mean that the World might be eternal of itself without any distinct Cause, or could produce itself, or that an infinite Series of Causes and Effects might be self-existent, such Propositions are beyond the Stretch of human Ideas. For if one Man, or ten Men, or Millions of Men, cannot be produced or exist of themselves without a distinct Cause, out of that Number; how can an infinite Series of Men be produced without a distinct Cause? That distinct Cause, infinite in all Perfections, is the God of the Christians, Jews, and Heathens, and of all Nature. If then God created the Universe, even in such an Hypothesis, he is to be acknowledged and ador'd: If the Universe could not exist without a Cause, to affirm which is one of the most palpable Inconsistencies in Nature, nor could produce itself, there must be a distinct Cause of its Existence; which supreme Cause is God blessed for evermore.

2d Objection. Matter however, say they, was not produc'd; nor indeed is it ever destroyed; for whatever Changes happen in the Universe, there is the same Quantity of Matter still, only differently modified. This was the Opinion of most of the ancient Philosophers, who supposed the World was made out of some pre-existing *Chaos*, or *Materia Informi*. Nor does the Mosaical Account, clearly say the contrary; if so, Matter, by Chance, or by the Concurrence of accidental Causes, might put on different Forms, and appear in the Dress it has on at present.

Answer. One would think Persons of Penetration could not be serious in such an Objection as this. Could Matter be produced without a Cause? Could it produce itself? Can it be self-existent, any

more than it can be self-intelligent, if the Term may be allowed, self-moving, rational, wise, just, prudent, &c. Why may not then, new Men, new Earths, new Suns, new Worlds, spring up every Day, if mere stupid Matter might be self-existent? Sure if it be impossible to conceive how mere Matter can have the least Motion of its own nature, it can never have Self-existence. But if Matter was *first* formed by God, and the Universe, as it is, was made out of it, that will never do Atheists any Good, or the Mosaical Account any Harm, because God will be the Cause of all still.

As for the antient Philosophers imagining that the World was formed out of a pre-existing Chaos, neither they, nor any Man living, could know how the World was first formed, unless by *Revelation*, either renewed to *Moses*, as is most likely, or delivered down by Tradition from the first Man to whom it was revealed; neither of which will do Religion any Harm. Who was God's Assistant? Or did the Antients stand by him when he first framed Heaven and Earth? Nevertheless, 'tis hardly to be questioned, but the antient Philosophers, whose Opinions we shall see in due Time, in their blind Descriptions of the first Chaos, did derive their Notions from some Tradition, or some imperfect Account of the *Mosaical Creation*; which, for just Reasons to be considered, when we come to that Article, declared, that the Earth was created void of all Ornaments, with which it is now cloathed. *Moses* declares it in Terms, and at the same Time publishes to the whole World, as the Foundation of all Religion, that Heaven and Earth, and all that is contained in them, was *originally* from God. Where then is any Room for self-existing Matter? A Notion producing as great a Chaos in our Ideas, as ever was in Nature. If no *second Cause* can annihilate

I
nihilate

nihilate Matter, does it follow, that God can't do it, who drew it out of nothing? Can't God reduce it to its pristine State, if he were so pleased? Is it harder to destroy than create? In a Word, self-existing Matter is harder to conceive at first Appearance, than a self-existing Series of Men, without any Author of their Being; either of which is mere Nonsense.

As for the ridiculous Notion of the Epicureans, that the fortuitous Jumble of Atoms, or mere Matter, might dance themselves into that glorious Form the World has continued in since the Creation, every Person who has wrote against it, has demonstrated it to be the most inconsistent Dream imaginable. All the wisest Heathens rejected it with Scorn, as may be seen in *Cicero's Natura Deorum*, and other antient Authors. In fine, if one had a Mind to make ostentatious Quotations out of Antiquity, now known to most Men of Learning, they may be seen in the Remains of the Antients, preserved in *Clemens Alexandrinus*, L. Strom. *Eusebius Præp. Ev. Photius*, &c. and quoted by the learned *Grotius*, L. de ver. Rel. Christ. *Bochart's Phaleg* and *Chanaan*, and other modern Authors.

3d *Objection* against this Article, and the last worth mentioning, is drawn from another Medium; as when some People advance, that we have no *Idea* of a self-existent Being, without any Cause or Beginning; by consequence, say they, we can have no *Idea* of any God at all.

Answer. Here is also a very just and natural Distinction to be applied: If they mean a comprehensive *Idea a priori*, as God is in himself, infinite in all Perfections, to be sure we have not such an *Idea*, nor indeed any *adequate Idea* of any of his Perfections and Attributes, because each Attribute is infinitely perfect in itself, and all our *Ideas* and *Images*,
taken

taken from external Objects by the Ministry of our Senses, are finite and bounded, that they can't adequately represent the divine Attributes: But we can have distinct Ideas of Power, of Majesty, of Wisdom, of Knowledge, &c. which we see evidently, by the Effects, must be in God, and even surpassing all our Knowledge; we may therefore justly, nay, must conclude not only that there is a God, but that God is a Being endowed with all these Attributes, even in an infinite Degree; and that nothing we see in Nature besides is: But then, as we actually see that this visible World has an Existence, and we ourselves are existing in it, which Existence we could not possibly have of ourselves without a distinct Cause, we are sure there must be a supreme distinct Cause of the whole Universe, and all that is contained in it, which supreme Cause could not create the Universe, unless itself existed: And, as it is evident, there can be no supreme Cause of the supreme Cause, 'tis also evident from the Effects, that there is such a supreme Cause existing of itself; by consequence we have *a posteriori*, or from the Effects of Nature, a certain Knowledge of God's Existence; and that it was this supreme God that created the World.

If they urge, that we can have no Idea of *Creation*, or of any thing living produced out of nothing; because, say they, we see every thing produced out of some pre-existing Subject; by Consequence it seems to follow, at most, that God only made the World out of some pre-existing Chaos, as the Antients held.

Ans. The same Distinction, in a great measure, is to be applied to this, as in the foregoing Objection: Tho' 'tis to be presumed, that God can do more than his Creatures can do, or even comprehend; since it is a very lame Consequence, second Causes can produce nothing without some Subject Matter

to work upon; therefore, the first and supreme Cause, infinite in Power, and all Perfections, could not produce any thing without some Subject Matter to work upon: The Disparity is evident, and one can have no Proportion to the other. But we will allow a Distinction to be made in our Ideas of Creation, or a Production without any pre-existing Subject to work upon, *viz.* we can have no distinct Idea of Creation *a priori*, as to the Power and Manner how it was done; but we have a very clear Idea, nay evident and certain Knowledge of the Creation *a posteriori*, and by the Effects, even as to the first Matter, or the Substance of this visible World; because we see evidently by our Senses, that this Earth and Universe actually exists; we are evidently sure, that neither the Matter, nor Form of it, could produce itself, as is demonstrated by the Proofs before; we are also evidently sure, that there could be no first Matter *prior* to the first Matter, for that would be a childish Procession *in infinitum*, as there can be no Cause of the supreme Cause: By consequence, if the Subject Matter could no more produce itself, or exist of itself, than a Man or an Ox can; and there can be no Subject Matter prior to the first Matter of the Universe, it evidently follows, that the Universe, both Matter and Form, with all that is contained in it, was produced out of nothing, which is what all understand by Creation; and by a further Consequence, the visible Things of this World, and the Universe itself, demonstrates to us the Existence of God, as well as that it was produced out of no pre-existing Matter, as *Moses* declares; which is all that is meant by Creation.

V. Thus far may be known by natural Reason: But *Moses* goes farther, and informs us of several Particulars, where natural Reason falls quite short, since no Man can, or could tell, whether it was done

at

at once, or by Degrees, or by what Steps, unless God were pleased to reveal it to us; which I presume all will grant to be one of the most desirable Parts of Knowledge, as well as one of the most useful Parts of History, and which none of the antient Philosophers, Historians, or Poets, could ever know, unless they drew it directly or indirectly from the same original Fountain. All that has any Appearance of Reason in their Account of the Origin of the World, seem to have been taken from him, either by Tradition from Father to Son, or from Hints of his Writings; but so mangled and inconsistent in comparison of the Mosaical Account, that every Man of common Sense must give the Preference to this last. The unaccountable Whims of the Antients in the original Formation of the World, according to their Heathenish Notions, may be seen in the Authors mentioned above, *Clemens Alex. Eusebius, Photius*, who were chief Collectors of the Remains of the Antients; *Hesiod's Theogencia*, *Bochart's* Account of *Sancho-niathon*, the ancient *Phœnician* Historian; *Josephus* against *Appion*, &c. in all whose Accounts, there is nothing consistent with natural Truth and Reason; except some Hints, manifestly taken from the *Mosaical* Account. But those very *Hints* may help to convince us, that all the antient Historians had no other consistent Account of the primitive Formation of the World, but what came originally from *Moses*.

A P P E N D I X

TO THIS

DISSERTATION.

*Testimonies of the Antients concurring with
MOSES, in the Belief of one supreme God.*

I Mentioned in the last Dissertation, the Names of the Authors, where the Testimonies of the Antients may be found: Those who have a Mind to see a more particular Collection of them, may find them at length in the Chevalier *Ramsay's Theology of the Antients*, collected by that Author, with a great deal of Pains and Erudition; the most remarkable of which I shall here copy for the Benefit of the Reader.

1. Of the antient *Persians*, in the Book of *Zoroaster*, which the learned *Eusebius*, who lived a matter of fifteen hundred Years ago, in his *Præpar. Evan. L. 1. Ed. Paris*, says he saw himself, intitled, *The sacred Collection of Persian Monuments*, wherein are the following Words. “ God is the
“ first of all incorruptible Beings; eternal, and un-
“ begotten: He is not compounded of Parts:
“ There is none like or equal to him: He is the
“ Author of all Goods, and intirely disinterested;
“ the most excellent of all excellent Beings, and
“ the

“ the wisest of all intelligent Natures : The Father
 “ of Equity, the Parent of all good Laws ; self-
 “ instructed, self-sufficient, and the *first* Former of
 “ Nature.”

2. Of the antient *Egyptians* out of *Jamblicus*, who thoroughly understood the Doctrine of the *Egyptians*, was Disciple of *Porphyrus*, who lived in the third Century : He had read the *Egyptian* Books, which were then extant, as we are assured by *Clemens Alexandrinus*, L. 6. *Strom.* and St. *Cyril contra Jul.* tho’ those Books are now lost. *Jamblicus* gives the following Account of the *Egyptian* Theology. “ According to the *Egyptians*,
 “ the first God existed in his solitary Unity, before
 “ all Beings. He is the Fountain and Original of
 “ every Thing, that either has Understanding, or
 “ is to be understood : He is the *first Principle* of
 “ all Things, self-sufficient, incomprehensible, and
 “ the Father of all *Essences*.” *Jam. de Mist. Egypt.*

3. Of the antient *Greeks*. This will appear, says the Author, from the very antient Traditions, which we have still left, of the Philosophy of *Orpheus*. I am far from thinking, says he, that *Orpheus* was the Author of those Works, which go under his Name ; I believe with the famous *Grotius*, that those Books were wrote by the *Pythagoreans*, who professed themselves Disciples of *Orpheus* : But, whoever was the Author of these Writings, ’tis certain they are *older* than *Herodotus*, or *Plato*, and were in great Esteem among the Heathens : So that by the Fragments of them, still preserved, we may form a Judgment of the Theology of the antient *Greeks*. I shall begin, says he, with the Argument, which *Timotheus* the Cosmographer gives us of the Doctrine of *Orpheus*. This Abridgment is preserved, in *Suidas de Orpheo*, p. 350.
 “ There is one unknown Being, exalted above,
 “ and

“ and *prior* to all Beings ; even of the *Æther**, and
 “ of every thing that is below the *Æther*. This
 “ exalted Being, is Life, Light and Wisdom ;
 “ which three Names, express only one and the
 “ same Power, which has created all Beings, vi-
 “ sible and invisible, out of Nothing.”

Proclus, continues this learned Author, has transmitted down to us, the following extraordinary Passage of the Theology of *Orpheus*. “ The
 “ Universe was produced by *Jupiter*, the Em-
 “ pyræum, the deep *Tartarus*, the Earth, and the
 “ Ocean; the immortal Gods and Goddeses ; all
 “ that is, all that has been, and all that shall be,
 “ was contained originally in the fruitful Bosom of
 “ *Jupiter*. *Jupiter* is the first, and the last, the
 “ Beginning and End of all Beings, all derive their
 “ Origin from him. He is the primitive Father,
 “ and the immortal Virgin ; he is the Life, the
 “ Cause and Energy of all Things ; there is but
 “ one only Power, one only God, and one sole
 “ universal King of all.” *Proclus de Timæo*, p. 92.

6. *Thales*, the *Melesian*, Chief of the *Ionick* Sect, who lived above six hundred Years before Christ ; we have none of his Works now left, but we have some of his Maxims, which have been delivered down to us, by the most venerable Writers of Antiquity, *Diogenes Laert. vita Thales*, L. 2. *Cicero Nat. Deor. Clemens Alex.* L. 5. *Strom. &c.* “ God
 “ is the most antient of all Beings : He is the Au-
 “ thor of the Universe, he is full of Wonders, he
 “ is the *Mind* that brought the Chaos out of Con-
 “ fusion into Order : He is without Beginning, and
 “ without Ending, and Nothing is hid from him.”

N. B. *Thales* calls the Soul, a *self-moving Prin-*
 C *ciple*

* N. B. This intirely destroys the *Hutchinsonian* System, viz. that the Air was the supreme God of the *Gentiles*.

ciple, to distinguish it from Matter. *Plut. de Plato. Phil. L. 4. c. 2. Stob. Phys. c. 40.*

Pythagoras, the second great Philosopher after *Thales*, who has left us the following Notions of the Deity. "God is neither the Object of Sense, nor subject to Passion, but invisible, only intelligible, and *supremely intelligent* in his Body [*i.e.* in his Substance] he is like the Light, in his Soul he resembles Truth, he is the universal Spirit, that pervades and diffuses itself over all Nature, all Beings receive Life from him. There is but one only God, who is not, as some are apt to imagine, seated above the World, beyond the Orb of the Universe, but being himself all in all, he sees all the Beings, that fill his Immensity; the only Principle, the Light of Heaven, the Father of all. He produces every Thing, he orders and disposes every Thing; he is the Reason, the Life, and the Motion of all Beings." These Passages and Maxims are taken out of *Flor. Olymp. 60. Diog. Laert. L. 12. Plutarch vita Num. vita Pythagor. vita Porphy. &c.*

After *Pythagoras*, continues this Author, comes *Anaxagoras* of the *Ionick* Sect, Master to *Pericles* the *Athenian* Hero, cotemporary with *Socrates*. This Philosopher was the first after *Thales*, in the *Ionick* School, who perceived the Necessity of introducing a *supreme Intelligence*, for the Formation of the Universe; he rejected with Contempt, and with great Strength confuted the Doctrine of such as held, that a blind Necessity, and the casual Motions of Matter, had produced the World. He endeavours to prove, that a pure, and uncompounded *Spirit*, presides over the Universe. According to *Aristotle's* Account, the Reasoning of *Anaxagoras* was founded on two Principles, the first of which is, "That the Idea of Matter, not
" includ-

“ including *that of active Force* *, Motion could
 “ not be one of its Properties, we must therefore
 “ seek somewhere else, to find out the Cause of its
 “ Activity. Now, this active Principle, as it was
 “ the Cause of Motion, he calls the *Soul*, because it
 “ animates the Universe.” *Plutarc. vit. Pythag.*
Aristot. de An. L. 1. c. 2. This seems to be properly the *Spiritus intus alens* of *Virgil*, not the material Air, as some People dream.

There is scarce any Need of mentioning *Socrates*, *Plato*, *Aristotle*, and their Followers, any more than the antient *Romans*, *Cicero*, *Virgil*, *Horace* and *Seneca*, &c. They all acknowledge one supreme Cause of the Universe, distinct from Matter. *Socrates* disputing with *Aristodemus*, tells him, “ if
 “ the Spirit, that resides in your Body, moves and
 “ disposes of it, as it pleases, why should not that
 “ sovereign Wisdom, which presides over the Universe, be able likewise to regulate and order every
 “ Thing, as it pleases? If your Eye can see
 “ Objects at the Distance of several Furlongs, why
 “ should not the Eye of God be able to see every
 “ Thing at once? If your Soul can think at the
 “ same Time, upon what is done at *Athens*, in
 “ *Egypt*, and in *Sicily*, why should not the divine
 “ *Mind*, be able to take Care of every Thing?
 “ being every where present to his Works.”

Plato in one of his Dialogues defines God, “ the
 “ efficient Cause, which makes Things exist,
 “ which had no Being before.” *Plat. Sophis. p. 185.*
Ed. Franc. And in his *Timæus*, he calls the divine Substance an uncreated Matter, but distinguishes it always from the *sensible* Universe, which he considers

C 2

* Matter therefore, or Bodies, can have no Motion, no Activity of itself, towards the Center, by Consequence no Gravity; but is impelled by some other Cause.

siders merely as an *Effect* and *Production*; and *Lib. de Repub.* l. 10. p. 749. he calls God, the *supreme Architect*, who created the *Heavens and Earth*, and does whatever he pleases in *Heaven, in Earth, and in the Shades below*.

Aristotle, *Plato's* Disciple, and Prince of the Peripatetick Philosophers, calls God, "The eternal
" and living Being, the most noble of all Beings;
" a Substance intirely distinct from Matter, without
" Extension, without Division, without Parts,
" and without Succession, who understands every
" Thing, by one single Act, and continuing himself
" immoveable, gives Motion to all Things. *Aristot. Meta.* L. 14. c. 7. p. 1000. *ib.* 14. c. 10. p. 1004. He says, "that God is a supreme Intelligence, that
" acts with Order, Proportion and Design; and
" is the Source of all that is good, excellent and
" just; and the first Principle: is neither *Fire*,
" nor *Earth*, nor *Water*, nor any Thing, that is
" the Object of Sense: but that a spiritual Substance
" is the Cause of the Universe, and the Source
" of all Order, and all the Beauties, as well as of
" all the Motions, and all the Forms we admire
" in it." *L.* 1. c. 7. p. 628.

'Tis needless to mention the *Latin* Writers, as more modern, and known unto most of the Learned, the wisest of whom acknowledge one supreme God over all, particularly *Cicero*, the most learned, as well as eloquent of all the *Romans*: See his Treatises, *de Nat. Deorum, Legibus, &c.* These Sentiments of the greatest Philosophers of all Antiquity, may be seen more at large, in the forementioned learned Author's *Theology* of the *Antients*; and convince us, that *Moses* justly declares God to be the supreme Cause and Creator of *Heaven and Earth*.

These

These Testimonies also destroy that unaccountable System of the *Hutchinsonians*, who in their late Treatises, preposterously maintain, that the antient Heathens believed the Air to be the sole God of the Universe. Hence their Patriarch, Mr. *Hutchinson*, ridiculously, as well as injuriously, with Respect to the sacred Trinity, calls the *Air*, under the Denomination of *Fire, Light and Spirit, the Trinity of the Gentiles* ; and published a Treatise under *that* Title. But can any thing be more point blank contrary to that Notion of the Air being the supreme God of the Heathens, than these Testimonies of the greatest Men among all the antient Heathens? However, I shall confute that System, in every Branch of it, before the End of this Treatise. Hence it appears, that these wise Heathens were not so foolish as to dream of a material God ; or that the material Air, was the God of the Universe ; an Opinion more sottish than the *Anima Mundi*.



S E C O N D

PRELIMINARY DISSERTATION.

*Of the Dignity of MOSES, merely as an
human Legislator.*

I. **H**IS Antiquity ; which must give a most venerable Commendation to his Works. If our late Mr. *Pope* had a Veneration for *Homer*, because he look'd upon him, as the most antient Writer extant after *Moses* ; this last, justly deserves our greatest Veneration, both upon that, and a great many other Accounts, as will be seen presently. That the *Mosaical* Account is the most antient History in the World, and he the most antient Legislator, known to us by History, or Tradition, is allowed by the most learned *Chronologers*, both of our own and other Nations, which may be seen by the *Chronological* Tables of the most learned Men in *Europe*. Nor do our modern Infidels, I believe, pretend to dispute it seriously, except throwing in some Doubts, from the fabulous Accounts of the *Egyptians*, *Chaldeans*, and, as some add, the late Accounts of the Origin of the *Chinese* Empire. As for the *Egyptian* Accounts of the Succession of their Kings, and *Dynasties*, they are so confused, and in some Points so evidently fabulous, that nothing of any Certainty, can be drawn from them. 'Tis most likely, their Numbers of Kings were not all successive, but cotemporary,

over

over different Dynasties, or Provinces, like our Heptarchy, among the antient Saxons; and indeed among most antient Nations. The *Chaldeans* were very early Observers of the Planetary System: But when at the Desire of *Aristotle*, their Accounts came to be searched into, by the learned *Greeks*, who attended *Alexander* the Great in the Conquest of *Babylon*, the Center of those *Chaldeans*, they were found to reach no higher, than as marked down in the *Æra* of *Nabonassar*, who was one of the Founders of the second Monarchy of the *Assyrians*, about the Middle of the Kings of *Judab*, long after *Moses's* Time. See *Prideaux's* Account of him, and that *Æra*. Nay the *Greeks*, who were certainly a learned and antient People, give a very lame, confused, and fabulous Account of their own, as well as foreign Affairs, when they would ascend nigh the Time of *Moses*, which Times, *Varro*, the learned *Roman*, calls either fabulous, or *Mythological*; supposing any one so critically inclined, as to make a Distinction, between Fabulous and Mythological. Nor are the Periods of the first *Olympiads* very certain, as to the fixing of them, as may be seen by the various Opinions of the learned Chronologers, such as *Scaliger*, *Petavius*, *Usher*, *Prideaux*, &c. though they are very great Helps for counting the Times upwards; from the last of them, as are known: yet we are uncertain, when the *Olympiads* first begun.

The *Chinese* Empire is undoubtedly of very antient standing, tho' almost unknown, to the learned, for any great Certainty, till of late Years. One can't wonder, if their Accounts, either historical, or traditional, should touch upon the general Deluge, since all Nations of the Earth had a traditional Notion of it, which will never be obliterated, as long as the Earth subsists. We know

also, that *Noah's* Ark rested upon the Hills, eastward of *Babylon*, which will lead us not far off *China*; as the antient *Seres* were Eastward; and, may be, before the Dispersion at *Babel*. The People met in the Plains of *Shinar*, from the East: Perhaps they left *Noah*, and some of his Descendants, behind them in the East, which makes some learned Men think, that *Noah* remained in the eastern Parts, not far from *China*, and peopled it, from whence the *Chinese* had the Character of being the most just and moral People, of all the Heathens, in the World. I have seen a little Tract, dedicated to King *Charles* II. which gives some Probability, not only that the *Chinese* came from some Descendants of *Noah*, settled there immediately after the Flood, and were never at the Meeting, for that frantick Work of Building, the Tower of *Babel*; but what is a Consequence of such a Notion, that the *Chinese* Language was the real Language of *Noah* at the Deluge. 'Tis certain, it differs from all other Languages, the most of any other now known. However, let these Points be as they will, yet when we come to examine the Accounts of the *Chinese* Empire, in several Particulars, both of the Lives and Succession of their antient Emperors, they are ushered in with such Fables, as no Man of Sense can bear; which may be seen by all the Accounts of their Antiquity, as have appeared hitherto. These Heads are only mentioned in general, because the Intention of this Work, more immediately regards the impious Pretensions of modern Infidels, of greater Consequence, than Criticisms on Chronology. However, they are challenged to dispute any of the foregoing Heads, as to the Substance of them, with respect to the Antiquity of the *Mosaical* Account, in Comparison with any other historical Accounts whatsoever; which can't chuse but recommend it to the

the

the Veneration of those, who would not be thought *no Thinkers* at all, as Dean Swift calls the Free-thinkers.

But there is something still more remarkable, for the Antiquity of the *Mosaical* Account, viz. that some of the most antient Remains of the heathenish Antiquity, make mention of *Moses*, either as an Historian or Legislator. These may be seen in the Quotations of the learned Monsieur *du Pin*, in his first Book of *Preliminary Dissertations* on the Bible, c. 3. for Example, the Testimony of *Manethon*, from *Josephus*, L. c. *con. App.* That of *Philochorus* from the Author of the Exhortation to the *Gentiles*, attributed to St. *Justin*; of *Polemon*, quoted by the same Author; of *Eupolemus*, by *Alexander Polybistor*. reported by *Eusebius* L. 9. *præp. Evan.* of *Apollonius Molon*, from *Josephus*, L. 2. *con. App.* of *Castor* of *Rhodes*, by the Author of the Exhortation to the *Gentiles*; of *Diodorus Siculus*, by the same; of *Cheremon* Author of the History of *Egypt*, by *Josephus*; of *Trogus Pompeius*, abbreviated by *Justin*, who mentions *Moses*, as the Legislator of the *Jews*; of *Nicholaus Damascenus*, by *Josephus*; of *Menedemus*, by the Author of the Exhortation to the *Gentiles*, and by *Tatius*, *Eusebius*, and St. *Cyril*. *Strabo* makes *Moses* the Author of the Laws and Religion of the *Jews*: Even *Appion*, their great Enemy, supposes *Moses* to have been the Author of their Laws, as well as *Porphyry*, and *Julian*, as great Enemies of the Christians. We may add to these, such antient Heathen Authors, who have manifestly taken some Things from the Works of *Moses*; as *Hecataeus*, *Berosus* the *Chaldean*, *Abidenus*, *Manethon*, *Eupolemus*, *Alexander Polybistor*, mentioned by *Josephus*, St. *Clement*, *Eusebius*, &c. not to mention *Juvenal's* Satyr 14. *Tradidit arcano quodcunque volumine*

lumine Moses, where *arcano volumine*, insinuates old Records, hidden in the remotest Antiquity; or *Ptolemy Alex. Pliny, Tacitus, Justin, Longinus*, in his Treatise of the Sublime, who admires the Beginning of *Genesis*, and calls *Moses* the wise Legislator of the *Jews*. Nay *Eupolemus* makes *Moses* the Author of Letters, before *Cadmus* commonly called the *Phœnician*. See *Eusebius*, L. 9. *Præp. Evan.* c. 4. Why then surely, if the most antient of the heathen Authors, make mention of *Moses*, as long before them, we must allow him to be the most antient Historian and Legislator, known hitherto in the whole World; and deserves our Veneration on that Account.

II. The Dignity and Character of the Man, both as a wise Legislator, and great Commander of a very numerous Nation; beside that native Simplicity and Sincerity, which shew themselves through all his Works, and makes us see, that he himself was more thoroughly possessed, and convinced of the Truth of what he wrote, than even those for whom he wrote it: This must have still greater Weight, if we consider him, as he is allowed by most, to have been one of the great Commanders of Antiquity, conducting six hundred thousand Men, able to bear Arms, with all their Families: conducting them, I say, in spite of all the Opposition of a powerful Kingdom and People, such as *Egypt* was in those Days; carrying them over an Arm of the Sea, through inhospitable Deserts; conquering by himself, or his Directions, a warlike and powerful People, defended with walled Towns, military Arms, and Chariots; whereas, it does not appear, that the *Israelites* had any other Arms, than what Chance, or Necessity, supplied them with, at least not comparable to the People of *Chanaan*; expelled the Inhabitants, vastly more numerous, and
in

in all Appearance much more powerful, than the *Israelites* ; Men who had lived in Slavery and Oppression so many Ages before ; in fine, settled them in a lasting Possession of one of the richest Countries in the World. This must evince us, that *Moses* was a very great Man, in the Capacity of a Commander. If he performed these Actions by human Power alone, he must have been one of the most renowned Commanders of Antiquity ; if by the immediate Assistance and Direction of God, he was still greater.

III. *Moses* must also be allowed to have been a Lawgiver of superlative Wisdom, not only leading and governing a headstrong People, but establishing them under such Laws, as preserved them an united and happy Nation, as long as they preserved his Laws ; foretelling them, what would be the Consequence if they did not preserve them, and this not according to the common and natural Result of a disunited People, but more particularly, that they should fly and fall before their Enemies if they broke them, and forsook their Lord and God, as was verified too often by sad Experience ; till a new Lawgiver should arise, as he also foretold, to establish a Kingdom of greater Sanctity and Righteousness.

IV. *Moses* was also one of the learnedest Men of all Antiquity, being trained up in all the Learning of the *Egyptians*. His Writings shew us, that he was a Philosopher, a Geometrician, Geographer, Historian, as well as a great Legislator ; and his *Canticles*, or his divine Poems, mixed among his Works, manifest such an inspired Genius, as might be imitated by the Antients, but never excelled. The most sublime Strokes in *Homer*, I am sure, don't surpass the exalted Flights of *Moses*, in his *Canticles*, particularly that of the Passage over the

the *Red Sea*. By the by, 'tis highly probable, that all the Learning of the Antients came originally from *Abraham*, or at least from his Ancestor *Sem*; and so to the *Chaldeans*, and from them to the *Egyptians* and *Phœnicians*, from whence the *Greeks* had theirs, and the *Latins* from the *Greeks*. 'Tis not also unlikely, that the more refined Principles of Architecture came from the Model of *Moses's* Tabernacle, or *Solomon's* Temple, either from *Beseleel*, who, as the Scripture says, was taught by God, or from the Wisdom of *Solomon*, or from Hints derived from *Moses* and *Aaron*, retained among the Priests his Descendants. 'Tis certain, tho' there might be some little heathen Oratories, before *Solomon's* Time, we can't find in the Traces of History any famous Pieces of Architecture, higher than that *Epocha*.

The little Temple of the *Philistines*, which *Sampson* shook down on their Heads and his own, nor the Temple of *Dagon*, where the captive Ark was placed, could not be any famous Pieces of Architecture: *Herodotus*, 'tis true, mentions the Temple of *Bel*, upon the Tower of *Babel*; but that was rather an Oratory, than a Temple, since it was placed towards the Top of the Tower, built at the Confusion of Tongues; for he says, there was an Altar before the Statue of a Man, towards the Top of that Tower, which in all likelihood, was the Statue of *Belus*, one of the Founders, if not the first Founder, of the Kingdom of *Babylon*: See *Herodotus*, in the Description of *Babylon*. All which does not hinder the first Rudiments of Architecture to have sprung from the *Hebrews*. So that *Moses* might be instructed, both in the Learning of the *Egyptians*, and of his Fore-fathers, from whence all Learning had its Origin.

V, But let these later Points be as they will, which are only laid down as historical Conjectures, within the Limits of great Probability, there are other Considerations, which ought to have great Weight in Favour of *Moses*, especially with Persons who are chiefly biassed by human and worldly Motives, viz. that there does not appear in the whole Tenour of *Moses's* Writings, or Actions, the least Sign of human Ambition, Ostentation, Vain-glory, Self-interest, Affectation of Grandeur, or Royalty for himself, or his Posterity; but his whole Soul seems to be possess'd with an inexpressible Zeal for the Worship, Honour and Glory of the supreme Deity: All his Actions have no other Tendency, but to make known, promote and establish the Worship of one only God. Tho' his Power and Authority over such a numerous People was so great, as we have seen, and was manifested by the Events, setting them in Possession of the Land of Promise, if not personally, at least by his Directions, as also by the Condition and Concern his People were in for him, when they thought they had lost him on the Mountain, resolving upon it to return to *Egypt*, and made themselves *Egyptian Gods* to reconduct them: Yet we can't discover the least Sign or Motion of his establishing his own Grandeur, or Domination over them, or that of his own Posterity, any farther than to convince them, that they were God's chosen People, and to fix them in the Worship of the true God. This was all his Care, all his Ambition; substituting at his Death, a Leader over them, of another Tribe and Family, leaving his own Children only a common Share in the Land. If he established the Priesthood in his Brother's Family, it was by the express Command of God; to preserve Unity in the Worship of the true God, among a People so prone

prone to Schism and Idolatry. Add to these, the wonderful Piety and Sanctity of the Man, with that amazing Zeal for the spiritual, as well as temporal Good of his Charge; that he desired to be blotted out of the *Book of Life*; rather than God should abandon his People, and punish them for their Crimes. I wish Mr. *Warburton* had considered this last, before he published, that *Moses* never dreamt of a future State. Can we therefore find any Qualifications in Nature, that can recommend the Veracity of an History, and the Facts contained in it, with more convincing Influence, than what appears in the *Mosaical* Account?

VI. If we consider the *moral* and religious Parts of the *Mosaical* Legislature, properly such, which evidently made the principal End of all his Care and Solitude; I say, the moral and religious Parts, abstracting from the ceremonial, they are most just and rational; confirmed by the justest Dictates of right Reason; witness the Ten Commandments, the most holy Rules of human Life. That the moral and religious Parts were the chief Intent of the *Mosaical* Legislature, no one can justly call in Question. They were ushered in, under the Terror of being given in Thunder and Lightning, and of being written with the Finger of God, with the strictest Injunction possible, for their perpetual Observance. As for the ceremonious Parts, had we lived in *Moses's* Time, and known the Nature of the People, and other Circumstances, we might better judge of the Necessity of them, to teach a stiff-necked Race the Way of Obedience. But one would think that such a Person as *Moses*, so great and wise a Legislator, could much better know what was proper for the Government of his People, than we can at this Distance; not to mention as yet, his Character and Authority of a *Divine*

vine Legislator, commissioned immediately by God, as will be fully proved in the next Dissertation. But, as to the moral and religious Part of his Law, 'tis evident, it was to teach the *Jews*, and all the World besides, if they would learn them, the chief Duties of Life, with Respect to God and Man: with respect to God, to shew the Unity of his Godhead, against all Idolatry, and false Gods, which the World began to run madly after, even in his Time, and at the same Time to teach that Worship, which was indispensably due to the true God; with Respect to Man, to teach them the moral Duties of Justice, Equity and Sanctity, which Persons were obliged to observe, towards their Neighbours and themselves, in all Occurrences of Life; and 'tis to be feared, that it is on this Account our modern Infidels are such great Enemies to *Moses*. These Duties are chiefly comprised in the Commandments: these Commandments are all reducible to the first Principles of Nature, Do Good, and decline from Evil. Principles taught us by the same natural Evidence, as teach us the Truth of the Propositions of *Euclid*. If natural Evidence can deceive us in one, it may in the other, which would reduce us to universal Scepticism, and would be a Blot upon human Nature. A more full Explication of which Duties, may be seen in the Authors of Mr. *Boyle's Lectures*, in a Treatise called the *Gentleman Instructed*, and in a former Treatise of the *great Duties of Life*; where the Existence of moral Good and Evil, with the Obligations attending them, are directly demonstrated against modern Infidels. Now as these Precepts of Morality are so strongly inculcated by *Moses*, and made the great End of his Law, it must be as strong an Inducement, to make all Persons endowed with Reason, not only esteem, but even revere his Works. As indeed no Works
in

in the World were ever so religiously preserved and revered, as they are to this Day; except the New Testament *.

Before we leave this Article, there is another Consideration, which highly deserves our Attention, *viz.* that the most just Notions of the supreme Deity, and the purest Maxims of Morality, found among the antient Heathens, were in a great Measure borrowed from the *Hebrews*, and the antient Patriarchs; if not originally derived from the Writings of *Moses*, undoubtedly the oldest Book now in the World; either known to neighbouring Nations, or learnt by Tradition from their Forefathers, till we ascend to the antient Patriarchs, or even to *Noah*, who was the chief of the Sons of *God*; or of those, who preserved the true Worship and Duties of Religion down to his Time; which Worship and Duties, without all doubt, he inculcated to his Descendants; yet the Corruption of Man had soon as good as abolished them again, till they were renewed by *Moses*. And, as far as the antient *Gentiles* departed from his Principles, so far they degenerated into the grossest Enormities and Absurdities. Hence *St. Clement Alex. L. Strom.* in his Collection of the Remains and Fragments of the old heathen Writers, calls them *Fures* or Thieves, as taking all their best Notions from *Moses*; either having seen his Works, or by conversing with his Followers, or learnt the moral Part of his Doctrine, by Tradition. And God knows, all the Maxims of the heathen Philosophers were little better, than refined Speculations, never reduced to Practice by the general Mass of
Cor-

* *N. B.* By the *Mosaical Works* is meant not only the *Pentateuch* strictly taken, but all the Old Testament.

Corruption; and very seldom by those Philosophers themselves. So that *Moses* may be justly esteemed the great *Reformer* of the World, if Men had made Advantage of it, and not run into those Enormities, which are a Blot to human Nature.



T H I R D

PRELIMINARY DISSERTATION.

*The Authority of MOSES as a Divine
Legislator.*

I. **O**UR modern Infidels reject the Authority of *Moses*, chiefly on these two Accounts ; first that his Account of the Creation, was merely of his own Invention, upon human and politick Motives ; as was, say they, his Establishment of a new Religion, to amuse an ignorant People, and fix his own Authority over them. 2dly, That his Account of the Creation, in itself is absurd and inconsistent ; nor can be reconciled with the Laws of natural Reason and Philosophy. Tho' this last is the chief Subject of the following Dissertations, and indeed the chief Motive for undertaking this Work, to vindicate so great, and even divine a Legislator, from such impious Aspersions, as also to confute some exotick Notions of a few late Divines, pretending still a great Zeal for the Old Testament, yet I hope, it will not be judged improper, or unnecessary, to sum up those Arguments, which ought to convince any Man of Judgment, that *Moses* was really commissioned by God ; and by Consequence ought to be considered as a *divine*, as well as human Legislator.

II. The divine Legation of *Moses* may be proved both from natural Considerations on the whole, or from particular *Facts*, sufficient to convince any serious Person, that he was commissioned by God.

'Tis

'Tis not questioned by any, as I know of, but that *Moses* did establish a Form of Worship, by which Men might be distinguished and separated from the almost universal Corruption and Wickedness, the whole World was again involved in; as it is deplorable Matter of Fact they were: To revive the almost obliterated Laws and Duties of Nature, and to preserve the Practice of those Duties by a particular Law, 'till a more perfect Lawgiver should come. A great Work! and so effectually executed, that it actually separated them from the general Contagion, and preserved them in the Knowledge and Worship of the true God, 'till that more perfect Lawgiver came. This Consideration alone has its Weight, and seems already to argue something more than human in it. The Knowledge of one only God, Creator of Heaven and Earth, is the Foundation of all true Religion. This is as certain, as any Proposition in *Euclid*. Again, some Religion, or some religious Worship, to be paid to God by Men, is as necessary a Consequence of natural Reason, as that there is a God; as also, that there may be Good and Evil in our Actions, as well as Truth and Falshood in our Judgments: Reason no more subsists without the one, than without the other; on the contrary, a Power to distinguish between Good and Evil seems more necessary of the two, for the Conduct of our Lives, than a Power to discover any speculative Truth whatsoever; nevertheless, both are essential to natural Reason, tho' the Passions of Men may abuse both; our modern Infidels being a flagrant Example. Now the more particular Deduction of these Principles, are contained in the Mosaic Law; nay, make the Groundwork and chief Foundation of it: And what is more, *Moses* was the most antient publick Legislator, ever known to the World,

who promulgated these sacred and even divine Principles, made them the Foundation, and great End of his Legislature; he may justly therefore be stiled a divine Legislator, as to the Object and End of his Legislature, viz. the pure Knowledge of God, and his divine Attributes; and the most just Principles of Morality, Religion, and Duties between Man and Man. So that it is evident already by the most natural Observations, that *Moses* was something more than a mere civil Legislator. Further,

III. These divine Principles, of the Worship of one only God, Creator of Heaven and Earth; and the just Laws of Morality delivered down by God himself (the Truth of the Facts shall be proved by and by) in the Holy Commandments, tho' capable of being known by natural Reason, were so obscured, mangled, and almost destroyed, by the universal Corruption of Men, all over the World, from the Beginning of it, both before, and after the Deluge, from whatever Head and Cause, those Corruptions sprung, are no other Way to be accounted for, but by *Moses's* Principles of the Fall of Man, as will be seen afterwards; such an universal Corruption appears naturally to be incapable of being reformed, but by a Legislator, immediately commissioned by God, and by such divine Principles, as *Moses* promulgated to all the World; nay did reform his own Nation by them, and others incorporated with them; and by those Means propagated the only true and pure Religion, either intirely perverted by the Gentiles, or mixed with such false Allays, as made up the monstrous Tenets of the Heathens, 'till they were refined by his divine Principles: 'Tis therefore natural to believe, that he was immediately commissioned by God, as he expressly declares he was, to reform such univer-

sal Corruption. Nay, it is natural to believe, that nothing but such a Commission could reform it.

That there was such an almost universal Corruption from the Beginning, till the Time of *Moses*, and continued down, through all other Nations, where his divine Principles were not received, 'till Christ the Fulfiller and Perfecter of his Law appeared, is so evident, and indeed so deplorable Matter of Fact, as I believe the most hardened Free-Thinker does not deny, unless he demonstrates himself to be ignorant of all Antiquity and Histories of all known Nations under the Heavens. What monstrous Idolatries! what horrid Brutalities were the Practice of the Generality of the World before and after *Moses's* Time, till the coming of Christ! The inhuman Rites of sacrificing their own Children was practised by most Nations on certain Occasions; as appears not only by the History of *Moses* and his Law, forbidding such Practices under the severest Penalties; but by the Histories of almost all other Nations, at least, as to *human Sacrifices*; by the antient *Phenicians*, whom the learned *Bochart* proves in his *Canaan*, to have established their Colonies in most of the known Parts of the Earth: The same was practised by the *Carthaginians*, their Descendants, once a mighty Nation, and even a Match for the *Roman Commonwealth*, for some Ages; nay practised by the *Romans* themselves on some Occasions, as is well known by their Histories; when by a Decree of the Senate, one of the wisest *human Societies*, in other Respects, they buried alive a *Greek* and a *Gaul*, in the Ox-market; not as a Punishment for Crimes, as they did their *Vestals*, but on a religious Motive, tho' a horrid one, as a Sacrifice to their infernal Deities. See the *Roman Histories*, and *Prideaux's Connexion*, on the *Sybils*, and the Prac-

tice of other Nations. Where such inhuman Rites were not practised, if any heathen Nation were free from them, first or last, yet they ran mad after such stupid Idolatries, as make human Nature blush for them: Worshipping Stocks and Stones, or inanimate Elements, Earth, Fire, Seas, Air, Sun, Moon, Planets, &c. or else mortal Men, both living and dead, with such beastly Rites, attending the Festivals of their Gods and Goddeffes, that it is one of the greatest Mysteries in Nature, how rational Creatures could ever arrive to such a Degree of Perversion, as one would think nothing but a Miracle, or the immediate Power of God could reclaim. But this last is a Consideration, which requires a farther Enlargement.

IV. This horrid Perversion, and Corruption of human Nature, so deplorably evident by all Accounts of Antiquity, can never be *rationaly*, nor so naturally accounted for, as by the Principles of *Moses*, and those of the Christian Religion, which are one and the same, as to this Point; that is, by the Sin and Fall of the first Man; and the Power which the Devil, or *Satan*, the Adversary, as he is called in Scripture, had over him and his Posterity, till his Power was overcome by our blessed Redeemer. I shall prove in another Dissertation, not only the Existence of evil Spirits, but also that *Satan* was the original Cause of all Idolatry, and the horrid Consequences of it, if not the first and real Object of it, tho' perhaps unknown to them, disguised, as an Angel of Light, and worshiped under the Form of their Deities; but waving that at present, 'tis morally impossible to give any rational Account of this almost universal Corruption and Perversion of human Nature, so shocking to the first Principles of Reason, but by the Principles of *Moses*; that is, by the Perversion of Nature in the
Fall

Fall of the first Man, and that Power the Devil had over his Descendants on that Account: 'Tis to be presumed, that even our modern Infidels will allow, unless they have as good as blinded their own Reason, that those horrid, unnatural, and monstrous Rites, of the Worship of the Heathens, which in Effect was the more general Worship of the whole World, (except God's chosen Race) was directly against the Light of Nature and Reason: They are most of them so shocking to Nature, that one shudders to think of them; yet 'tis deplorable Fact, they did give into them, almost universally, from the earliest Accounts of Time: What could induce them, against Reason and Nature, to worship Stocks and Stones, or the Works of their own Hands, or the inanimate Beings of the Elements, all mere Matter, not equal to the Dignity of the least Insect; or even the Sun, Moon and Stars, all material Beings? Nay farther, to sacrifice their own Species, to offer human Victims, even their own Children, to their infernal Deities! to ingulph themselves in those horrid Abominations attending the Worship of their monstrous Gods and Goddeses! unless we acknowledge some *Fault, ab origine*, in Punishment of which, that universal Blindness and Perversion was inflicted, with the infinite Miseries attending the Offspring of Man, from the World's first Infancy; which certainly had a Beginning, from one Pair; unless Men sprung out of the Earth like Mushrooms: nay we may add, unless some evil Spirit, some evil invisible Power, Enemy to God, pushed them on to those horrid Impieties; and at the same time deluding them, either by some preternatural Prodigies, or *Prestigia*, or *Terricula-menta*, or Rewards, within his Power, to worship himself, or the Creatures, instead of the Creator? Let modern Infidels account for this monstrous

Blindness and Perversion of Nature, if they can, better than *Moses* does ; or with half the Appearance of Reason for the Cause of them, as they are by the Mosaical Principles ; so far are they from being an Imposition upon Reason. And at the same Time let them acknowledge the immediate Hand of God in the divine Legation of *Moses*, to stem the Torrent of this universal Corruption, and establish Principles, not only directly opposite to such horrid, yet universally established Practices ; but Principles the most pure and holy in themselves, the most agreeable to the justest Dictates of right Reason, as all his *religious Principles* are with Respect to God and Man. As for the *ceremonial* Part, there can be no great Difficulty, if we will but allow a most wise and prudent Legislator, as undoubtedly *Moses* was, to know what was best for the Government of his People, to prevent them from falling into the Perversion of the Heathens all around them ; especially if we take them, as the Christians do, as Preparations and Types of a more perfect Law to come.

V. I shall add one natural Consideration more, before we come to the direct Proofs of the divine Legation of *Moses*, which is, that no Person, who has any just Ideas of Things, not even the Free-Thinkers, can deny, but that the Mosaical Account, if true, must have been notified by God to Men, either immediately to *Moses*, or to the antient Patriarchs before him, or to their first Progenitors, delivered down by a faithful Tradition, till the Wickedness and Perversion of the World made it necessary to have it promulgated anew, in a more authentick manner : Any of these Suppositions are sufficient for revealed Religion. 'Tis said, first, *if true* : because that Point will be proved directly by and by. 'Tis added 2dly, to our *first Progeni-*
tors,

iors, because, I hope, as was observed before, no one pretending to Reason, will imagine that Men sprung out of the Earth like Mushrooms ; or that the first Man and Woman produced themselves, or were produced without any Cause at all ; by Consequence, we must come to some *first* : A Procession of Men *in infinitum*, being one of the greatest Absurdities in Nature : Now, how could the first Man, how could any of his Descendants know the Manner of his Creation, and of the first Origin of the World ? the Precepts given him, but by the Mediation of God who gave them ? the Punishments denounced for the Breach of those Precepts, the actual Institution of which Punishments, deplorably evident from the innumerable Miseries, under which human Nature groaned from the Beginning ? The Knowledge of these, could not be communicated to Man, but by the Mediation of God originally ; or to other Men, but either by the perpetuated Tradition of that Revelation, down to *Moses*, or rather such Revelation being as good as obliterated, by the Perversion of the World, was renewed to *Moses* by the immediate Revelation of God. On the other Hand, the true Knowledge of the Creation of the World by God, the Foundation of all Religion ; the Fall of Man, and Punishments so evidently conspicuous in the Miseries of the World for Sin ; the almost universal Perversion of Nature, and Power of *Satan* on that Account ; the Means to appease the Wrath of God, the Knowledge of their intire Dependance on their Almighty Creator, for their Reconciliation ; the Establishment of the true and pure Worship of God, preterable to the most perfect of all his Creatures, whether the Elements of Nature, the bright Luminaries of the Heavens, or the most sublime of all created Beings, which *Moses* declares to have been, all of them,

the

the Works of his Hands, by Consequence not to be worshiped as Gods; tho' the Blindness of Man did worship them as God, almost universally, before his Time. As these were Truths so worthy of, so necessary to, and ought to be esteemed the most desirable by rational Creatures, so it was necessary, in the divine Legislator, to establish them, in the System of true Religion; as they could not be so justly and perfectly known, but by Revelation: Nay 'tis deplorable Fact, that great Part of the World either were intirely ignorant of them, or they did not observe them, or at least had so far blinded their Reason as not to mind them. 'Tis just and natural to believe, that *Moses* was immediately commissioned by God, to establish his holy Law among Men. So far, these just and natural Considerations, might induce any Man of common Sense, to believe the divine Legation of *Moses*, of which the Account of the Creation in the first Chapter of *Genesis*, is the Foundation. They are not proposed, as direct Demonstrations; but as very much strengthening the Proofs of Fact, as will be seen presently. I hope they will neither be thought long, or unnecessary; they are only brought to shew, that all human Considerations concur in establishing the Truth of the Mosaical Account; that it was not a political Imposition upon ignorant People, but the true and real State and Origin of the World, necessary to establish the true Knowledge of God, and our selves, and that divine Worship all Men ought to pay him, as the Foundation of all Religion.

VI. To proceed from these natural Considerations, to Proofs of *Fact*, for the divine Legation of *Moses*, where the immediate Finger of God will appear in the Establishment of the Mosaic Law. It may be safely affirmed, that we have one of the
most

most credible, unexceptionable Witnesses in the World for his divine Legation : That is, the Testimony of *Moses* himself, and the most venerable History in the World, recording that Testimony, and bearing Witness to it. Let us but consider again what Sort of Person *Moses* was, and the Character of the Man ; we shall find him to be the most antient and venerable Historian in the World, the wisest Legislator of all Antiquity, acknowledged to be such by the oldest Remains of heathen Authors, whose Character, as to his human Authority, was never exceeded, if equalled, by the wisest Legislators ; in whom, all the Signs of Truth, Sincerity, Veracity, Sanctity concur, as ever did appear in any Writer in the World : A Man without Ambition, without Interest, without any Endeavours to raise his own Family, but only seeking the Good of the People he govern'd ; whose chief Views and Ends in all his Labours, was to establish the Knowledge and Worship of the true God, with the purest Morality between Man and Man : Yet this great Lawgiver asserts in Terms, that he was commissioned by God, nay almost forced by him, to undertake the leading of his People, and establish his Law among them. When such a Person asserts the Facts recorded in his History, and affirms his Commission to have been from God in the Establishment of his Law ; nay, proves the Truth of his Legation by such Facts, as none but God, or one commissioned by him, could perform, as will be seen afterwards : If ever any Legislator, or if ever any Historian deserves Credit, were we to go no further, the divine Legation of *Moses* deserves it. We believe other Historians, even heathen Historians, when they relate positive Facts, without any further Proof ; yet we will not believe the most antient, the most venerable, the most religiously prefer-

preserved, the most authentically established History, as ever yet appeared! Does not such an Incredulity argue a Perversion of the Judgment of modern Infidels, as well as Corruption in their Morals?

But perhaps they will object, that *Moses* was then establishing a System of Religion; and his History treats of *religious* Matters: therefore not to be credited. A very rational Consequence this, truly! Tho' it is the real *English* of most of our Free-Thinkers Objections against *Moses*, because he would establish a revealed Religion. As if one of the wisest, and greatest Men in the World, recommended by all the Characteristicks as can ascertain any historical Account, must forfeit all his Right to Truth and Credit when he treats of religious Matters! What naturally ought to be inferred from thence, is, that as Religion, even revealed Religion, as to be its Being, or no Being, is a Point of the greatest Importance in Nature: This last might be demonstrated, as clear as any Proposition in *Euclid*: So it ought to be examined and considered with the most unprejudiced Solitude of any Point whatsoever. I wish our Free-Thinkers would consider it in that Light. That the *Mosaical* System will bear such an Examen, will be seen further, in the following Articles.

VII. The supernatural Proofs for the divine Legation of *Moses*, joined to the foregoing ones, are a moral Demonstration, that he was immediately commissioned by God: by supernatural Proofs are chiefly meant, those stupendous, and miraculous Actions performed by *Moses*, with the Circumstances attending them, by which any one, not quite blind to the Light of Truth, must acknowledge his Legation to be divine. These Proofs may be stated under the following Heads, *viz.* 1st, Whether the Facts recorded to have been performed by *Moses*,

ses, were really true as recorded: 2dly, If true as recorded, whether they evince a divine Power and Authority in his Commiffion. For if he was commissioned by the divine Authority of God, we must believe his divine Legation, or give the Lie to the supreme God of Truth: That this laft is impious and unnatural, is as clear as the Sun.

First then, that the Facts recorded to have been done by *Moses*, were really true as recorded, is proved by the most forcible Arguments, as can ascertain any past Facts: The chief Proofs for past Facts, are Histories, historical Monuments; solemn Rites and Ceremonies, to commemorate and perpetuate those Facts to Posterity; a constant Belief, and Tradition of them from Generation to Generation, to the Time they are called in Question; authentick and credible Witnesses, living, and present when the Facts were performed; let them be done, as yet, by what Power you please. Who ever should call in Question any just Facts, attested by such Proofs as these, ought to be begg'd for a Sceptick in History, nay in common Life, as well as in Religion. Now all these Proofs, and a great many more, concur in Confirmation of the Mosaical Facts.

1. Histories. Tho' heathen Histories, either collateral or cotemporary, cannot be expected on this Subject; because the Mosaical History, and the Scriptural next adjoining, are allowed to be the most antient of all others extant, yet known; nor do any profane Histories, certain, commence, till long after *Moses's* Time, nor, if they did, can any History in the World be recommended to us by more authentick Marks of Veracity, than the sacred Histories recording these Facts. The Marks and Proofs of their Authenticity have been partly set down already, and, if the Stress lay there, may be compared with the most authentick Histories, as ever yet appeared; or indeed can be assigned:

These

These are not only those Books, justly supposed to have been wrote by *Moses* himself; which were received, acknowledged, revered, and preserved with the greatest Veneration by the then whole living Generation, in the midst of whom, those Facts were performed: That the Books of *Moses* may be justly esteemed the Record of the whole *Jewish* Nation at that Time. But there are other Histories beside his own, confirming the Mosaical Accounts; nay, which is more, receiving them as undoubted and certain. As the Book of *Joshua*, which is not only a Confirmation, but an actual Continuation of the wonderful Facts in the Establishment of the Mosaical Law and Government. *Joshua*, as all know, was cotemporary with *Moses*, and completed the Settlement of the People of God, which *Moses* had begun. The Book of *Joshua* is as properly a History of the Acts of the Children of *Israel*, in his Time, as the History of any other Nation can be; and I am sure more religiously believed and preserved, than any prophane History ever was; nor do I believe any Man in his Senses will deny it to be a Confirmation of the Mosaical Facts. That the astonishing Conduct and Conquests of *Moses* and *Joshua*, were not Accounts composed by the *Jews* in After-times, is confirmed by the honourable Mention made of *Moses*, as the great Lawgiver of the *Jews*, in the Remains of the most antient heathen Writers: See the foregoing *Dissertation*. But more particularly in that celebrated Passage of *Procopius*, where he mentions a *Pillar*, that was found in *Africa*, erected by the *Phœnicians*, i. e. *Chanaanites* flying from the Face of *Joshua*; with an Inscription in *Phœnician* Characters, which the Learned know were the same with the *Chanaanites*, to this Effect; *We are those, who fled from the Face of Joshua the Son of Nave*. *Procop.*

cop. de Bell. Vandal. apud Bochart, in Præfat. Chanaan. The same learned Author quotes a Passage from *Eusebius* of the *Chanaanites*. *These fled from the Face of the Children of Israel, and peopled Tripoly in Africa.* *Euseb. Chron. Græc. p. 11.*

N. B. This Inscription in *Phœnician* Characters, as *Procopius* says it was, seems to destroy the Opinion of some Moderns, *viz.* Mr. *Hutchinson* and his Disciples; who imagining they can't give too much to *Moses*, make him the first Author of Letters and Writing. For if the *Chanaanites*, drove out by *Moses* and *Joshua*, carried Characters, or Letters along with them, they had neither Time sufficient, or Correspondence with the *Hebrews*, to learn their Characters. For the *Hebrews* destroyed and extirpated those People, as they advanced in their Conquests.

But to return to the Histories confirming the Mosaical Facts: The History of *Joshua* cotemporary with *Moses*, is undoubtedly a strong Confirmation of those Facts. He acted in Commission with him for some Time; was General of the *Hebrews*, after him, and performed as great Wonders, for the Confirmation of his divine Legation, as *Moses* did, in the Establishment of it. 'Tis certain, I say, this History of *Joshua*, is as properly an historical Account of the Acts of the *Hebrews*, in those Times, as *Cæsar's Commentaries* are of his, or any History we have of *William* the Conqueror, or indeed of any other People: And I am sure, no Marks of Veracity, or Authenticity, can be brought, which don't concur in the sacred Accounts.

The antient and sacred Book of *Job*, may be alledged in Confirmation of the Mosaical Facts, or at least, of those of *Joshua*; which are an Appendix of the Mosaical Facts, performed by Virtue of the same divine Commission. This antient Book of

Job

Job seems to allude evidently to one of the greatest Miracles in the establishment of the Mosaical Legislature; I mean the stopping of the Sun and Moon in their natural Course: For take it how you please, philosophically, whether the Sun stopt, or the Earth, or the Progress of the Light stopt, it was contrary to the common Course of Nature, at the Command of a mortal Man, tho' inspired by God, to command them so to stop. The Book of *Job* alludes also to the hardening of *Pharoah's* Heart, to *Moses's* Miracles in splitting the Rocks, to give Water to the Children of *Israel*; to the miraculous Passage over the *Red Sea*, as well as stopping of the Sun: The manifest Allusion to these miraculous Facts, without any great straining of the Text, may be seen in *Job* c. 9. *Who resisted God*, says he, *and had Peace?* In the *Hebrew* Text of *Pagninus* it is, "Who has *hardened* himself against him, or towards " him, and had Peace? Alluding to *Pharoah's* *hardening* his Heart against God, and *Moses*, and suffered so much by it. *Transferring Mountains*, v. 5. alluding to *Moses* *splitting* the mountainous Rocks for Water, *treading* on the *Surges of the Sea*, ib. alluding to the Passages over the *Red Sea*. But particularly, v. "Who commanded the Sun, " and it does not rise? and shuts up the Stars, as " it were under a Seal?" as it is the *Latin vulgat*; in the *Hebrew*, it is, " *speaking*, or saying to the " Sun, and he shall not rise, and *seals* the Stars:" Putting a Stop to all the apparent Motions of the Planets. Is not this a manifest Allusion to *Joshua's* bidding the Sun and Moon stand still? Which Miracle is referred to in a great many other Parts of the old Scripture; and no Wonder, since they were such stupendous Works, as none but the Power of God could perform. The Learned may opine differently of these Allusions, yet I will appeal to
any

any one who understands Authors, whether they don't seem more naturally to refer to those miraculous Passages than any other. These Texts therefore, of *Job*, so manifestly referring to the Miracles of *Moses* and *Joshua*, are a signal Monument of Antiquity confirming the Mosaical Facts. And tho' such Allusions shew, that the Book of *Job* was wrote after the Time of *Moses* and *Joshua*, yet the most learned Criticks allow it to be extremely antient, very nigh those Times.

Neither can it be denied by the most obstinate Freethinker, that the *Book of Judges*, the Books of the *Psalms*, the Writings of the antient Prophets in different Ages, as indeed the whole Tenour of the Books of the Old Testament, in some Manner or other, either refer to the Mosaical Facts; or supposing them incontestably true, in the Accounts of the Governors, Kings, and Transactions of the *Jewish* Nation; as the whole is founded on the Mosaical Establishment. The 78th Psalm, in the Vulgat it is 77th, is a most elegant Recapitulation of the Wonders, which God performed for his People by the Hand of *Moses*: Reckoning up in the Praise of God, almost every Particular of the Mosaical Facts. So is the 104th and 105th. It were almost endless to quote all the Places in the different Books of the Old Testament, where the Wonders of *Moses* are either referred to, or supposed as certain. Don't these deserve the Name and Dignity of historical Monuments, as well as the Monuments of any other Nation? 'Tis certain, they do deserve that Title, even beyond any antient *historical Monuments* as ever appeared yet; why then we must allow that the Mosaical Facts are attested, as to the Truth of them, let them be performed by what Power you please, by the most credible Histories and Monuments, as can be

E

assigned

assigned for any past Facts. Add to these, that most elegant and pathetic Canticle, or divine Hymn, sung by *Moses* and the Children of *Israel*, after their miraculous Passage over the *Red Sea*, and Destruction of *Pharoah* and all his Army endeavouring to pursue them. *Exod.* xv. is not that a standing Attestation of that famous Passage?

But the fifth Chapter of the Book of *Judith*, only taken as an antient historical Monument, as it is a most signal one of the Acts of *Moses*, deserves a more particular Observation. *Achior*, Commander of the *Moabites* and *Ammonites*, then in the Army of *Holofernes* making War against the *Jews*, was asked by his General, what those mountainous People were originally; upon which *Achior* gives him a plain and succinct Account of their Origin, from their first coming out of *Mesopotamia*. “ That
 “ they left that Country, because they would not
 “ adore the Gods of it; but only adored one God
 “ of Heaven: That they went into *Egypt*, and so-
 “ journed there four hundred Years; that being
 “ cruelly oppressed by the *Egyptians*, they cried to
 “ their God, who struck *Egypt* with various
 “ Plagues: That flying out of *Egypt*, the God of
 “ Heaven opened the Sea to them, so that the
 “ Waters stood on each Side of them like a Wall,
 “ while they passed dry-foot over the Bottom of
 “ the Sea: But that the *Egyptians* pursuing them
 “ were all overwhelmed with the Waters, that
 “ none of them escaped: That coming out of
 “ the *Red Sea*, they occupied the Desarts of Mount
 “ *Sinai*, where no Man ever did, or could in-
 “ habit before: That there bitter Fountains were
 “ sweetened for them to drink; and they were fed
 “ by Bread from Heaven (*Manna*) for forty Years:
 “ That wherever they went, without any Bow, or
 “ Ar-

Diff. III. MOSAICAL Creation. 51

“ Arrow, without Shield, or Sword, their God
“ fought for them, and overcame, &c.”

Here is a succinct historical Narration, confirming the greatest Part of the Mosaical Facts, given by a Foreigner, a commanding Officer to his General. *Achior* might very well know their History, because the *Moabites* and *Ammonites*, whose Leader he was, were Neighbours to the *Israelites*; and tho' descended from *Lot*, *Abraham's* Kinsman, yet they were generally Enemies to the *Hebrews*, made a separate Nation from them, and were then Auxiliaries against them. 'Tis not to be wondered, if this Officer, who we find was instructed, as he might well be, in the History of a neighbouring Nation, and incorporated himself with them afterwards, when he saw the visible Hand of God over them, should give such a succinct Account; neither can it be a Derogation to this History, that the Book of *Judith* is not in the *Jewish* Canon; on the contrary 'tis rather an Argument, they did not invent it; but though it was not in their principal Canon, the learned *St. Hierom* says it was always esteemed by them as a sacred History; and that the *Nicene Synod* reckoned it among the sacred Writings. *Hier. Præfat. in Judith. St. Clem. Alex. L. 4. Strom. Origen. Hom. 9. in Lib. Judith. and Tertullian, L. de Monogam*, look upon it as such; as it is certainly a venerable Monument of great Antiquity, preserved down to us, ever since the *Assyrian*, or at least *Persian* Monarchy, which is sufficient. Ought not these Records and Monuments to be justly esteemed real historical Monuments, as any other whatsoever?

Before I leave this Article, I cannot omit a most remarkable Paragraph out of *Didorus Siculus*, an antient heathen Author, confirming the miraculous Passage over the *Red Sea*. He flourished in the

Time of *Julius* and *Augustus Cæsars*, of whom our learned Dean *Prideaux*, in the third Part of his *Connexion of the Old and New Testament*, gives a very great Elogium; this antient Author, speaking of the *Icthyophagi*, a People inhabiting on the Borders of the *Red Sea*, says thus of them. " Among the neighbouring *Icthyophagi*, says he, " there is a traditionary Account, preserved from " their Ancestors, that by a huge Chasm the Bottom of the Bay [of that Sea] became dry; the " Waters of the Sea receding in *opposite Parts*, exposed the Bed of it to open View, which appeared of a green Colour, and then with a sudden Flood returned to their Place again. *Diodorus Siculus*, L. 3. p. 122. *apud Bochart. in Phaleg*. L. 4. c. 29. The Habitation of these *Icthyophagi*, being on that very Arm of the *Red Sea*, where the Children of *Israel* passed over. This Tradition is a signal Confirmation of that miraculous Passage, which being one of the greatest Wonders performed by *Moses*, confirms the rest.

VIII. Beside so many historical Monuments confirming the Mosaical Facts, that they were really performed as recorded; they are still more confirmed by the most *solemn Rites*, Feasts and Ceremonies, instituted to perpetuate the Memory of them; and observed with the greatest Veneration, by the whole Nation, even to this Day as far as they can, in the Places of their Dispersion. As first the Rite of Circumcision, in Token of being God's chosen People, when God miraculously established his Covenant with their Forefather *Abraham*; and for which they were ready to lay down their Lives, as Numbers of them did at different Times, rather than forsake that *holy Rite* established by God. 2dly, The great Feast of the *Passover*; which *Moses* commanded the Children of *Israel* to solemnize, when

when they were just setting out for their miraculous Deliverance out of the Land of *Egypt*, and out of the House of Bondage. *Exod. xii. v. 3. et deinceps* : “ And I will pass thorough the Land of “ *Egypt*, that Night, and I will *strike* every first “ born in the Land of *Egypt*, from Man, even to “ the Cattle ; and in all the Gods of *Egypt* [אלהי] “ will I make my Judgments appear ; I the Lord, “ *ib. v. 12.*” ordaining that great Feast to be solemnly kept for ever in Memory of those Judgments. N. B. The Gods of *Egypt* are called *Elohi*, by the Name of the true God : So that the Hebrew Word *Elohi*, or *Elohim*, could never signify, Persons lying under a conditional *Execration* to redeem Man, as the *Hutchinsonians* affirm. I just mention this, as I go. 3dly, Part also of the *Manna*, with which they were miraculously fed, for forty Years, and *Aaron's Rod*, the Instrument of so many Prodigies performed by it, were ordered to be laid up in the Ark of the Covenant, as a *perpetual Memorial* of the Wonders, the whole Nation at that Time saw done with their own Eyes. 4thly, The Feast of *Tabernacles*, or Tents of Boughs ; which they were to solemnize forty Days together, for ever, in Memory of their living in *Tents*, after their miraculous Deliverance from *Egypt*; in short a great Part of their Rites and Ceremonies, their other Feasts, and the very *Decalogue* itself, so strictly commanded to be kept, as delivered down to them by the Voice of God in so dreadful a Manner, in the Hearing of the whole Multitude, all these are indelible Monuments of the Truth of those Facts. But,

IX. When we add to these, the universal, constant, uninterrupted Tradition and Belief of these Facts, by the whole Nation of the *Jews*, from the Time they were performed to this very Day,

by which we may trace the Belief of them from Generation to Generation upwards, 'till we come to the living Generation, who saw them done with their own Eyes: When we consider that they were performed in the Sight of so many hundred thousand Persons; and several of them in the midst of other Nations, their great Enemies: That they were such open, notorious, and at the same Time, such stupendous Facts, that it was impossible to impose the Belief of them against their Wills; for it is to be presumed Men in their Senses knew, whether they were delivered out of the Land of *Egypt*, and the House of Bondage, by such Means, or not: When they were often upbraided for their Ingratitude in forgetting that miraculous Deliverance: They must certainly know, whether they passed the Arm of the *Red Sea* dry-foot, or not: Whether they were conducted thro' the Desert, by the *Pillar of Fire* and *Clouds* rising and setting of their own Accord, to direct them, when to proceed, and when to rest: Whether they were fed so many Years by Bread from Heaven, with the rest of the Miracles performed by *Moses*, which were absolutely impossible to be imposed upon them *against their Wills*: And that so many thousands should conspire together to impose such a Lie on their Posterity, is equally impossible. All these accumulative Proofs taken together, establish the Truth of the Mosaical Facts, that human Reason must believe them true as recorded: If true as recorded, we shall see in the next Article, whether they do not evince the immediate Hand and Power of God, in the Performance of them: If they do, the Legation of *Moses* was divine, and immediately from God.

The Objections of modern Infidels against the Truth of these Facts, are so frivolous, that 'tis

mere loss of time to mention them. 'Tis certain from the foregoing Proofs, that whoever should endeavour directly to persuade us to doubt of the Truth of them, let them be done as yet, by what Power you please, may at the same time endeavour to make us renounce all our Senses at once: So far are Freethinkers from having Reason on their Side. However, I shall just take notice of an Objection of the late Mr. Toland against the Miracle of the Pillar of Fire, in the Guidance of the Children of *Israel* through the Desert. I think it is in his *Nazarenus*, tho' it is a long time since I read him. He there pretends to prove, that the eastern People of old, used to march their Armies by the Signal of Fire in the Night, and by Smoke in the Day-time, by which he would have us believe, that such an Expedient was a mere human Invention.

But who told Mr. Toland, that those Signals, used, as he says, by the eastern Nations, did ever rise of themselves and stop of themselves, independent of the Will of the People, as it is evident from the Scripture they did, in their Encampments: Does not the History of *Exodus* tell us over and over again, with a particular Emphasis, that the Cloud covered the Camp for a long time together: That they never stirred, till the Cloud rose up of itself, and marched before them; which they always followed, till it stopt: And always lay encamped, till that, or the Pillar of Fire moved again; and this for several Years together: could they be ignorant, whether this was a common Stratagem of War, or not? Did not they all believe, nay saw, that it was the Hand of God, that conducted them? Is it not recorded as such, is it not referred to as such, in all their Histories? in their Hymns, and Canticles in Praises of God for such a miraculous Deliverance? What if the eastern People might afterwards take the Hint from that Miracle, to march

their Armies by Signals of Fire, as they do now by Beat of Drum, firing a Cannon, erecting a Standard, &c. Mr. *Toland* needed not to have taken any great Glory to himself in such a Discovery. But where can he discover that any other People were conducted by such Signs from Heaven, and so authentically attested, as the Children of *Israel* were? Till he discovers that, he discovers nothing to the Purpose.

X. The Mosaical Facts being proved to be certainly true as recorded, they as certainly prove his divine Legation from God: Because they manifestly argue the immediate Power of God in the Performance; and as they were manifestly performed to establish the Mosaical Law, they evince that Law to be divine. That the Mosaical Facts, as they are now proved to be absolutely true, argue the immediate Power of God in them, may be easily seen by the Nature of those Facts themselves, compared with any human, or indeed any other natural Agent; either yet known, or capable of being known, by all the Philosophy in the World: Much less is it in the Power of Freethinkers, to shew that they could be performed by any natural Power; by Consequence we have all the Reason in the World to believe them to have been performed by the divine Power: So far are Christians from departing from Reason in their Belief; and so far do all depart from the most natural Reasons, who disbelieve them: For, though we don't know the universal Extent of Nature, yet when we come to see such astonishing Wonders performed, as never were seen in the Operations of Nature, since Nature itself had its Being; and this, not as it were by Chance, not for once, or twice, but repeated for a long Series of Years, as some of those Miracles were, in the Sight of a whole Nation, and very likely in the Sight of some other Nations round them; and this expressly to demonstrate to them the divine Authority in the
Legation

Legation of *Moses*, 'tis a most rash Conclusion to advance, that they were performed by any natural Means.

But there is something still more positive, and evincing in the Mosaical Facts, *viz.* That the known Laws of Nature were actually exceeded in the Performance of them; by Consequence, they were performed by the Author of Nature: and as they were performed to convince a contradicting Race, that *Moses* was commissioned by the God of Nature; 'tis a most rational Conclusion, on the other hand, to believe that this Legation was from God, as, he declared it was. On the whole, to divide the Sea by his Command, to make the Waters stand on both Sides like a Wall, till his own People were all passed over; and then by the same Power, to make the Waters return and overwhelm his Enemies; to make the Earth open, and swallow up the rebellious *Corah*, and his Adherents; to cause Fire to come out of the Tabernacle, and devour the Incredulous; to heal People stung by Serpents, sent immediately among them by the Hand of God, by only looking at a Lump of Brass; with the rest of the Wonders performed by *Moses*, already demonstrated to be true as recorded: If such Operations don't exceed the Laws of Nature, we are entirely in the Dark what does: Nay, we find that the most constant, and universal Law of Gravitation, was exceeded, suspended, and overcome by the Suspension of the Waters in the Passage of the *Red Sea*: And as these Facts, as to the Truth of them, are better attested to us than that there was such a Battle as that of *Pharsalia*, Persons must be harden'd against all Conviction, who shall disbelieve them, or the divine Power by which they were performed.

When we add to these, not only the succeeding Miracles in the other Parts of the Old Testament,
by

by Virtue of the same Divine Legation ; but all the accumulative Proofs for the Christian Religion, which bears Testimony to, and is grounded upon the divine Legation of *Moses*, such Proofs, as all the Power of Earth and Hell could never shake ; these Proofs, taken together, render the divine Legation of *Moses* incontestable, with respect to all, who are not wilfully blind.

These Dissertations may be taken as Preliminary to the subsequent ones ; those that follow being the chief Subject of this Treatise, on account of the clamorous Objections of modern Infidels against the particular Parts of the Mosaical Creation : As being, say they, contrary to natural Philosophy ; and so variously mangled by Commentators, that it ought to be look'd upon, as they would have us believe, no better than a mere human Invention. Though this last Consequence, drawn from the various Opinions of Commentators, is a very lame one : For admitting by way of *Hypothesis*, that no Commentators have rightly explained the first Chapter of *Genesis*, or even that it is above our Comprehension in some Points, yet the *Credentials Moses* brings for the Truth of what he writes, with all the foregoing Proofs of his divine Legation, are sufficient to convince any Man in his Senses, that though we may not comprehend all he writes, yet we may be sure, that all is true in itself : Otherwise it follows evidently, that God performed all those Miracles to confirm a Lye ; since those Facts are undoubtedly true, as recorded ; and being true as recorded, they manifestly exceed the Power of Nature. But there is no Necessity of admitting such an Hypothesis, as will be seen in the following Dissertation ; where it will be proved, that the Mosaical Account of the Creation no way clashes with natural Philosophy.

DISSE R-

F O U R T H
D I S S E R T A T I O N.

The Particulars of the Mosaical Creation in the first Chapter of Genesis, considered; and the Truth of them established, against modern Infidels.

Previous Observations relating to it.

I. **T**HAT *Moses* was commissioned by God, is certain from the last Dissertation; by Consequence, what he delivers as the Foundation of his Law, which he was commissioned by God to establish, is also certainly true from the very same Reasons and Proofs, as establish his divine Legislation. Then by a further Consequence, the Particulars of the Creation, which, tho' no Way contrary to the Laws of Nature, could not be known to Man but by Revelation, either mediate, or immediate, must also be true in themselves, tho' they may not be comprehended by every Capacity. 'Tis also certain, that the Creation of the World by God, or the Knowledge of God, as Creator of Heaven and Earth, and all Things contained in them, with his supreme Independency in himself, and our Dependance on him, is the Foundation of all Religion; this will not bear any rational Dispute: Why then, by another evident Consequence, it was not only just and natural, but even necessary for *Moses* to begin with the Creation of the World, as the first Point of the divine Law, he was going to establish; not only for the *Israelites*,
but

but indeed for all Men, who were obliged to have a just Notion of Religion: Particularly since there were Persons in the World then, as obstinate and blind, as Freethinkers can be now; who had wrong Notions of Religion, with Respect to the very first Principles of it. We need only read the monstrous Notions, most of the antient Heathens had of the Origin of the World, and even of their monstrous Gods, to be convinced of it; and of the Necessity there was, to establish this fundamental Point.

II. Tho' the first Chapter of *Genesis* has been commented upon, and even variously explained by numberless Commentators, in almost all Ages to this Day; that does not argue the Text, to be false and precarious in itself; till Freethinkers can persuade us, that learned, and even sincere Men, may not have different Notions in explaining antient Writings; which may be considered as a dead Letter, and yet, such Writings may be natural and plain enough in the obvious Sense; tho' learned and curious Persons may search for various Meanings and Mysteries in them. Besides, most of the Commentators of the Old Testament, except Infidels, and Freethinkers, believed every Particular of the first Chapter of *Genesis* to be true in itself; tho' perhaps they might not take it right. Others having imbibed erroneous Principles of Philosophy; or taking some Principles for granted, which further Discoveries have found to be wrong, they imagine the Text must be taken in that Sense; so that if such Expositions are wrong, the Fault is in the Expositor, not in the Text. Some of those Expositions may not be hurtful to Faith, or Morals, whether they are true, or false; other Expositions may have bad Tendencies, tho' perhaps, not intended by the Authors of them; others in fine may
be

be invented to establish, by the Authority of *Moses*, some whimsical System of their own, contrary to the current Systems, and true Philosophy. This undoubtedly was not the Design of *Moses*; nor can it be any Discredit to his Writings, if some People draw wrong Systems from those Writings; or would father their wild Notions upon him. However,

III. As there are, principally, two different Sorts of Enemies with Respect to the Mosaical Creation: First, Those who reject the whole Account of the Creation, as delivered down by *Moses*; imagining it to be contrary to the Laws of Nature and Philosophy: 2dly, Those who impose upon *Moses* such Systems as are inconsistent both with Religion and Philosophy: For Example, that *Moses* expressly wrote the first Chapter of *Genesis*, to teach the World a System of Philosophy: To establish such and such Notions of the blessed Trinity, and a great many other erroneous Notions, as will be seen in the different Dissertations of this Treatise. The Enemies of the first Sort, are our modern Infidels and Freethinkers, who reject the Mosaical Creation, as clashing with Reason and natural Philosophy: Against these, this present Dissertation is intended. The second Sort are the *Hutchinsonians*; of whom, and of whose particular System and Tenets, I shall give an Account from their own Writings, in the subsequent Dissertations.

But as the Notions and Objections, both of the Freethinkers, and the *Hutchinsonians*, will frequently and necessarily occur in explaining the Particulars of the Mosaical Creation; those of greater Moment requiring a longer Discussion; I shall refer to particular Dissertations. In the mean time, tho' I shall prove afterwards, that the Design of *Moses* was not to teach the World Philosophy, but true Religion
and

and Morality ; Subjects of a quite different Nature from Philosophy ; one may subsist without the other ; since there may be, and without Doubt are, very good, just, and religious Persons, who are no Philosophers ; yet we neither will, nor ought to grant, that *Moses's Principia* clash with any known and certain Laws of natural Philosophy : 'Tis one Thing not to teach Philosophy, and quite a different Thing to advance Principles contrary to it : His Subject seems to lead him no further, than to teach, that the whole System and Frame of the Universe was immediately from God ; created by him, in such a Manner, as might give Men a more thorough, more distinct, and by Consequence a more lively and sensible Knowledge of his divine Power and Majesty. Wherefore 'tis abundantly sufficient against modern Infidels, if it be proved, that the Particulars of the Mosaical Creation are just and natural, taken according to the almost universal Notions of Mankind ; and no Way inconsistent with any certain Laws of Nature. Nay, this is a Condescendence to their Weakness ; because the divine Legation of *Moses* being absolutely proved to be true, the Principles he establishes by it must be true also : A Consequence as clear, as natural Reason can require. If therefore some of the Particulars should be difficult to explain, a Person of any rational Understanding, would sooner distrust his own Judgment, than call them in Question : However I hope it will be made appear, that it even argues a Want of Judgment to doubt of them.

IV. I presume, it may be allowed as certain, that God, if he had so pleased, might have created the whole Universe with one omnipotent *fiat*, as easily as he created the material Substance of it : Which material Substance must have been created by him, or could never have been at all : as has been demonstrated

monstrated in the first Dissertation. But whether, as to the Fact, he created the Universe in the Whole, at once, or in Parts, successively, or instantly, can have no Difficulty in Reason, one more than the other. The obvious and more natural Purport of the Text declares to us, that he created it in Parts, successively. The Truth of which Text, on the whole, is established, by such Proofs, as are sufficient to convince any one of downright Obstinacy, who should stand out against them. Religion is not concerned whether God created the World in Whole, or in Parts, provided all was created by God, at least with Respect to Unbelievers. Neither in reality does it much concern the Faith of the Christian, or *Jewish* Church, whether God on the Creation of the material Substance of the Whole, established such Laws, as might form the other particular Productions naturally : Though no such Laws could ever be assigned hitherto, by which the first particular Productions, as the first Animals, first Fruits, Plants, or the Sun, Moon and Stars, &c. might be formed ; but that all such Productions, primarily, required the immediate Power of God in their first Formation ; as well as the material Substance of them. The Use of this Observation will be seen afterwards, when we come to examine the *Hutchinsonian* System ; who pretend that the chief Intent of *Moses*, was to teach the physical System of the Universe : By establishing the *Air*, considered under three Denominations of *Fire*, *Light* and *Spirit*, to be the *universal Agent*, which formed all other Productions, material ones, at least : Tho' they grant that such an universal *Agent*, was first produced by God ; and by Consequence can't be esteemed Atheists, or Deists : Tho' they almost make a secondary God of the Air, as will be seen by Extracts out of their own Writings : However,

 such

such a System does not concern the Dispute with Unbelievers, any further than it is a wrong and absurd Exposition of the sacred Text, which they receive, tho' explain wrongfully. But the main Point in this Dissertation, is against modern Infidels: *viz.* Whether the Particulars of the Creation, as laid down by *Moses* are irreconcilable with natural Reason; and clash with any known Laws of Nature, which will be abundantly answered by the Truth of the following Proposition.

The Mosaical Account of the Creation is no way inconsistent with Reason, nor clashes with any known Laws of Nature.

THE Truth of this Proposition requires nothing more than the natural and obvious Sense of the Text, both in general, and in the particular Branches of it: So that if the most difficult Parts of it, which will be observed, as we go, contains nothing impossible, and irreconcilable with natural Reason, it is sufficient. As modern Infidels acknowledge no Authority but natural Reason, how justly, I will not here determine, 'tis needless to clog the Question with the various Explications of it; whether by the antient Fathers, or other Commentators, to be seen in most Libraries. Nor is it necessary to examine all the antient Versions and Translations of the Bible, but only the most generally received ones.

On this Account, the chief Texts, I shall have Recourse to, will be the original *Hebrew*; the *literal* Version of it by *Pagninus*, allowed and put in the first Place, by our learned *Walton* in his *Polyglot*; the *Latin Vulgat*, so much esteemed by the Learned of all Parties; and our own *English* Bible.

Not

Not but the Septuagint, so much blamed by the *Hutchinsonians*, and other antient Translations may help sometimes, for the better understanding of the Text ; but the four mentioned above, are those I shall chiefly make use of. *N. B.* Even the *Hutchinsonians* acknowledge the literal Translation of *Pagninus*, to agree very well with the original *Hebrew*.

In order to examine the Mosaical Sense more distinctly, I shall take the first Chapter of *Genesis*, Verse by Verse, as containing the chief Difficulties ; occasioned more by the extravagant Notions of some Expositors, than any Fault in the Text ; in some Places almost each Word in a Verse is controverted by the Extravagance of human Curiosity. When each Difficulty is considered, the whole may be put together, not as a Translation, but as what seems to be the just and natural Sense of it ; with Submission to superior Authority, and even the Judgment of any candid and impartial Reader ; giving my Reasons after any Verse, or Part of a Verse, why I think it implies such a Sense : And, if I differ from Commentators of greater Note, or find that any modern Expositors draw wrong and dangerous Inferences from the Text, marking such Expositions for further Discussion.

I must make bold to repeat once more, that tho' this Dissertation is chiefly against Unbelievers, yet there will occur some modern Expositions so necessarily mixed with the Examination of the Text, and some of them of a very dangerous Tendency, that one can't help taking Notice of them as we go, of which tho' a particular Confutation of them will be reserved till afterwards, yet the Reader will easily see that 'tis violently wresting the Text, to imagine such Expositions can be the Sense of *Moses*, I mean the novel Opinions of *Mr. Hutchinson* and his Followers.

As to the Holy Fathers, and other orthodox Expositors of holy Writ, these believing the whole Text to be divinely inspired, as undoubtedly it is, might very safely and justly search after different Meanings of the Text, whether literal, allegorical, typical, mystical, &c. without any Prejudice to the Text; hence some of them explain the first Words of *Genesis*, *In the Beginning*; of the Son of God: As if it were in his Son, God created Heaven and Earth: Because the Son of God is called *Principium* in the 8th Chapter of St. *John*; when the *Jews* asked him, Who art thou? His Answer to them in the *Latin Vulgat*, is, *Ego principium, qui & loquor vobis*. 'Tis much the same in the *Greek*, tho' our *English* expresses it otherwise. Other Expositors understand the Words, *In the Beginning*, as if it were *in Principatu*, because *Principium* and *αρχη* are sometimes taken in that Sense; *i. e.* in his sovereign *Dominion* God made Heaven and Earth. Others understand it of the Beginning of *Time*, others of the Beginning of God's Works *ad extra*, viz. that the first Production of God with Respect to Creatures, was the Creation of Heaven and Earth. All these Explanations very little concern the Dispute with Freethinkers: What chiefly regards them, is to take the Words of *Moses* in the natural and obvious Sense, and then to shew that such a Sense is no way repugnant to right Reason and the Laws of Nature, which will fully appear by examining the Text, Verse by Verse.

GENESIS Chap. i. ver. 1.

In the Beginning God created the Heavens and the Earth.

One may appeal to any Man of sound Understanding, if the natural and obvious Sense of this Verse in general, does not mark out to us, that the whole Universe received its first Being and Existence from God. If so, one may ask any rational Person, is not that a Truth, so far from being inconsistent with Reason, the most conformable to it of any Thing in Nature? See the first Dissertation: This therefore is certain in general, and nothing could be more just and natural, than that *Moses* should make that Declaration, as the Foundation of his divine Legation and the Laws he established by it.

In the next Place, let us consider the Particulars of this Declaration, and see if we can find any Part of this Verse inconsistent with Reason. The first Difficulty is raised about the Words *in the Beginning*, &c. That is the *literal Sense* of it, both in the *Hebrew* and most of the other Versions of it: This is as natural a Way of speaking as any Author can make use of, when he is treating of the Origin of the World. It is to express more emphatically, that it was God who gave the first Being to the Heavens and the Earth; or that the first Origin of the World, or if you please the *Beginning* of the World's Existence, was from God. To shew us, that the World neither could make itself, exist of itself, or could be at all, without a Beginning; or in fine, could have any Cause of it, but God. By which all *Atheism* and *Idolatry* is sufficiently destroyed.

stroyed, with all Worship of Creatures, as Gods, either the Heavens, Earth, Seas, Air, Elements, Sun, Moon, Planets, &c. most of which were worshiped as Gods, even in *Moses's* Time; and which he sufficiently shews, could never be Gods, because they had their first Origin from another. Is this any way repugnant to Reason? Neither do the Words *In the Beginning*, or *Primarily*, contain any *Pleonasmus*, or useless Repetition, but as a stronger, yet common way of Expression: We say naturally, In the Beginning, Printing was invented by such a one, or such a one *first* invented Printing; in the Beginning of sailing by Sea, such a one found it out; Musick was first invented by such a one; not that it was invented a second Time, but only to mark more emphatically, from whence it had its Invention. 'Tis true if *Moses* had only said, that God created Heaven and Earth, it had been sufficient for Scholars; but *Moses* wrote for all the World, for the learned and unlearned; and for that Reason expresses it more emphatically: Nay, if he had said, in the very first *Beginning* of the World's Existence, it had that Existence from God: Such Additions of synonymous Words, has nothing absurd and uncommon in them. Thus he descends afterwards to the chief Particulars of the whole Creation, to make the greater Impression on the Minds of Men; to mark out to them, that every Thing in Nature was originally from God; whereas if he had said only, that God created the Heavens and the Earth, it had been sufficient, to imply that every Thing belonging to them had its primary Origin from the same Cause. The obvious and natural Sense then of that Verse is, that the World had its first Origin from God.

Hence it appears, that it is a trifling, impertinent Question to ask, tho' some People have done it,

it, In the Beginning of what? Why in the Beginning of the World's Existence, both Heaven and Earth, and all that is contained in them, had this Existence solely from God. Is there any Thing unintelligible in this? Is not the real Sense of it demonstrable by Reason? Was it not natural to declare to all Men, that the very Beginning, the very first Origin of the World, was from God? Especially in such a remarkable and important *Epocha*, as the Creation of the World. Hence also those Words may consecutively imply the Beginning of Time: Because, as Time is the Duration of created Beings, the very Moment the World was created, Time began. I have been longer about this Article than such trifling Difficulties seem to require; because some People find Difficulties, as one would think, for mere cavilling, whereas both the Way of expressing, and the Sense expressed, is just and natural; particularly, if we take the Scope of the Author, who is teaching us, that the Origin of all Things was from God.

God created, &c. This is literally, as it is in the Hebrew, except, that **אלהים**, *Elohim*, the Hebrew Word for God in that Place, is in the plural Number; that is, *Gods* created the Heavens and the Earth. This Difficulty, *viz.* why *Moses* makes use of the plural Number for God, will not do Unbelievers the least Good: Because it is evident from natural Reason, that there can be but one God. 'Tis also certain, with Respect to all, who have read the Scriptures, that both *Moses*, and all the *Jews* from the Beginning to this Day, bating some Prevaricators among them, in general, were the most strenuous Assertors of the Unity of the Godhead of any People in the World. 'Tis no less certain, that all the known Versions and Translations, even the literal Translation of *Pagninus*,

render *Elohim* in this Place *God*, in the singular Number ; as it is evident it ought to be understood so in the real Sense of it. Several Persons give several Reasons, why *that* Name of God is generally expressed in the plural Number. Some think it is to give us an Insinuation of the blessed Trinity : Suppose this were so, there can be no Inconveniency in it ; but that does not seem to be the literal Sense of the Text, nor the Meaning of *Moses*, on Account that the *Jews* were so prone to Idolatry ; but more of this, when we come to the Verse, *Let us make Man*, &c. The learned Monsieur *Chevreaux*, in his *Cheveriana*, p. 312. quotes one *Brencius*, who thinks, that, where *Elohim* is used for the Name of God, as it is in the plural Number, there is a *Reticencia* understood, of *Eloah*, or rather *El-Elohim*, the *God of Gods* ; if that were true, there would be no Difficulty in the Case : Such way of expressing is found in other Languages ; thus 'tis said in *Latin*, in *Præsentiarum*, *Homo frugi*, and the like, where there is a *Reticencia* of some other Word : Now, as there were so many false Gods, worshiped in those Times, and God is often called in the Scripture *the God of Gods*, the Word *Elohim* might be used, to express it in short; and understood so by the *Jews*. Others say 'tis used in the plural Number, as a more magnificent Way of expressing the Grandeur of God : As great Princes say *we*, and *us*, in the plural Number, when only a single Person speaks. *Philo Judæus* says, 'tis to express the manifold *Powers* of God, tho' one in himself ; his Words are “ *Unum factorum dominium esse, necessum est: quo concesso, attendenda sunt, quæ inde consequenter dependent, quænam sunt illa? viz. Deus, cum sit unus, dici non potest, quam multas habeat socias potentias, &c.*” In *English*, “ 'Tis necessary, says he, that there be but one
“ Dominion

“ Dominion of things made (or in the Creation)
 “ which being granted, we must have Attention to
 “ what follows from it, what is that? *viz.* God
 “ being one in himself, yet it can’t be expressed how
 “ many social *Powers* he has, *Phil. Jud. de confu-*
 “ *sione Linguarum*, p. 345.” This Reason of his,
 why *Elohim* in this Place, the very first Name for
 God used in the Scripture, should be in the plural
 Number, seems to be a very good one, because *El*,
 one of the Names of God in the singular Number,
 signifies powerful, or the most powerful one: *Elo-*
him or *Elhim*, is the plural Number of *El*, as I
 shall shew at large, when I come to treat of the
Hutchinsian System. But there is no need of
 having Recourse to any of these Explications, to
 give a Reason why the Name of God, *Elohim*, is in
 the plural Number.

Because the *Hebrew*, as well as our own, and
 other Languages, often express any vast and *im-*
menſe Beings in the plural Number: As appears
 frequently in this very Chapter, where Heaven, is
Heavens; Water, Waters; Face of the Abyſs, Faces,
 and the like: See these Words in the *Hebrew*
 Text, by Consequence ’tis a manifest Idiom of the
Hebrew Language. In like Manner, when they
 would express the omnipotent and *immense* Power
 of God, they often use the plural Number, as in
 this Place, where *Moses* is declaring the immense
 Power that created the whole Universe. Tho’
 when they would express the incommunicable Ef-
 ſence of God, they use the Word *Jehovah*, which
 is singular. The Sense therefore may be, that
 God in his immense Power, or Powers, created Hea-
 ven and Earth, without the least Derogation to the
 Unity of the Godhead. Nay in *English*, we say
 sometimes, the supreme Powers, the *Powers above*,
 and the like, yet we don’t understand a Plurality of

Gods: Thus Heaven, tho' one immense Space in itself, is either called Heaven, or *Heavens*; So we say *Sea*, or *Seas*; Water, or the *Waters*; without any Impropriety in the Case; especially if the Subject be of any vast and immense Extent.

Note, That not only the *Hebrew*, but most other Languages, express God by different Names; as we say, the *Deity*, the Supreme Being, the First Cause, the *Divine Essence*, meaning one God all the while: So the *Hebrew* Language has different Denominations for God: יהוה *Jehovah*, to signify his Essence; אל *El*, אלה *Elah*, or *Eloah*, and אלהים *Elhim*, or *Elohim*, to express his immense Power; אדני *Adoni*, or *Adonai*, and שדי *Shaddai*, to express his Domination; עליון *Elion*, to express the Height of his Excellence. See *Leigh's Critica Sacra*, in the Preface. So that *Moses*, when he was treating of the Creation of the World, very properly makes use of the Word *Elohim* for God; to signify, that it was the Power of God that gave the World its first Origin; and in the plural Number, to express the Immensity of that Power.

Hence there can be no great Difficulty in the Word *bara*, *created*; whether it be taken as a Verb singular or plural, it is in the *Hebrew* as it is in *English*, the same in both Numbers; hence we say, *He created*, or, *they created*: But as long as neither *Moses*, nor any one else, could rationally understand it of a Plurality of Gods, there can be no rational Difficulty in it. That *bara* in this place signifies *created*, in the strict and proper Meaning of the Word, that is, the Production of Heaven and Earth out of nothing, or no pre-existent Matter, is evident: Because, by the first Dissertation it is certain, that Matter could neither produce itself, nor exist of itself; nor could there be any first Matter prior to the first Matter: By Consequence, the whole Matter

ter and Substance of Heaven and Earth, was produced by God, out of no other Subject, either pre-existing of itself, or produced by any other Cause; which is properly *Creation*.

Before I leave the different Explications given by Authors of the Word *Elohim* being in the plural Number, I shall just observe, as yet, that the *Hutchinsonians* not only explain it of the Trinity, but of such a Trinity as Christianity never heard of, *viz.* That *Elohim*, or rather *Elhim*, for it is neither wrote *Elohim*, nor *Elabim*, in the *Hebrew*, but אֱלֹהִים *Elhim*, unless by the Punctuations, which they utterly reject: But they say, that *Elohim* is not derived from *El* God, and in the Plural *Elhim* Gods, but from *Elab*, to execrate and curse: So that, according to these Gentlemen, *Elhim*, or *Elabim*, as they always affect to write it, signifies the Persons of the Trinity laying themselves under a *conditional Execration* to redeem Man: That the second Person of the Trinity performed the Condition, and was actually execrated for Man, was accursed, and hung upon a Tree in *his Divinity*: That *Moses* taught this to the *Jews* by the Word *Elabim*, that the *Jews* understood *Elabim* in that Sense, &c. I believe I need not acquaint the Reader, that this is the most absurd Explication as ever was put upon the sacred Text; and to mention it is sufficient to confute it. But as it contains a great many Errors and Difficulties, too long for this Place, I shall reserve it for a particular Dissertation.

Heavens and Earth. There can be no great Difficulties in this Place, with respect to Unbelievers; since it has been proved, that Heaven and Earth, and all that is contained in them, must have been created by God, or they could not have been at all. But some Moderns give very odd Explications of them, at least of the Word *Heavens*, which shall be

examined presently : But there is a Word, or rather a Particle, in the *Hebrew*, placed before the Words Heavens and Earth, which the *Hutchinsonians* lay much Stress upon ; though none of the Versions of the old Scripture take any notice of it. Except, as some may think, the *Syriac* Version in *Walton's* Translation of it, which has *esse Cæli, & esse Terræ* ; the *Being* of Heaven, and the *Being* of the Earth. This is the Word, or Particle **אֵת** *Eth*, or *Ath*, which most Interpreters suppose to be a Sign of the Accusative Case after Verbs Active ; though it is used with other Cases. One of the Followers of *Mr. Hutchinson* has happily discovered it to signify *Atoms* : As those Gentlemen maintain, that the World was first created *all in loose Atoms*. Others of them imagine, it signifies *ipsissimam rei Substantiam* : The very Substance of the Thing spoken of. In the *Hebrew* Text it is *Eth Shamaim*, and *Eth Erets* ; *i. e.* according to some, the *Atoms* of the Heavens, and the *Atoms* of the Earth : According to others, the very Substance of the Heavens, &c. but, by which Substance they all, as I have read, understand *Atoms* : Because, as they say, *all was created in loose Atoms*. However, as was observed, neither the antient Versions, nor the Generality of Interpreters, take any notice of that Particle *Eth* ; but rather suppose it to be, either a Sign of a Case, or an *Inclitic* ; or, in fine, an *Expletive*, and *Idiom* of the *Hebrew* Language. But neither *Cornelius a Lapide*, nor the Notes on the celebrated Bible of *du Hamel*, nor the learned *Grotius*, nor *Junius* and *Tremellius*, nor the learned Notes in *English*, in *Folio*, *London* printed, in the Year 16—, (the rest of the Title Page being torn off) nor indeed any other Antient or Modern, as I have yet seen, take the least notice of it, as signifying *Atoms*, or even Substance, in this Place ; except, as was observed, the

Transla-

Translation of the *Syriac* Version. But as this does not regard the Dispute with Unbelievers, because if God created Heaven and Earth, in Effect he created the Substance of them ; yet this being a novel Exposition of the sacred Text, and attended with a Multiplicity of Errors, with respect to the System to which it leads, the Discussion of it shall be reserved till we come to the Question, Whether God, first of all, created the World in *Atoms*, and then left the Formation of all the rest to their *universal Agent, the Air*.

As for the Word *Heavens*, 'tis amazing People should make any Difficulty about it, provided we take it in the obvious Sense of the Word, *viz.* those immense Heights and Spaces above us ; which were also created by God, or they could not have been at all : Nevertheless, the vain Curiosity of Men can find Difficulties in every thing. Hence several Authors give a different Explication of the *Hebrew* Word for Heavens. In *Hebrew*, leaving out the Vowel Points, 'tis wrote שמים *Shamim*, or *Shamaim*, because one cannot pronounce Consonants without the Sound of some Vowel joined with them. 'Tis generally pointed, both in the *Hebrew* Bible of *Walton*, and in the Dictionaries, *Shamim*, or sometimes *Shamaim*. Mr. *Hutchinson* and his Disciples say, it is the plural Number of the Word *Shem*, a Name. Hence Mr. *Hutchinson* says *Names* instead of *Heavens* ; God created the *Names*, instead of God created the *Heavens* ; not only because the Man would be singular, or rather out of the Way in all Things, tho' his Drift by it is, to introduce his new System of the Air, under the three Names of *Fire*, *Light*, and *Spirit*, being the *universal Agent* ; which he calls the *Trinity* of the *Gentiles*. As if the Air, under those three Denominations, were established by *Moses*, not only for the univer-

sal

fal Operator of all Nature, but as a real Emblem of the uncreated Trinity. His Words are so remarkably singular, that it is pity to deprive the Reader of such a Curiosity. In his Treatise called *Glory Mechanical*, p. 11. he says thus: "The *Elabim* " called the Expansion, *Names*. *Ibid*. p. 31. *Fire*, " *Light*, and *Spirit*, were not only called the " *Names*, by the *Elabim*, but were appointed *Ru-* " *lers*, *Substitutes*, *Representatives* of their *Per-* " *sonality*." Which grand Agent, with those three Names, according to him, the *Gentiles* adored as the supreme God.

Some hold, that the Word *Shamim*, Heavens, is derived from *Sham*, an Adverb signifying *There*, and *Mim*, *Waters*; as if it should signify, *There Waters*, or the Place of Waters; to explain the Waters being above the Heavens. This Derivation is needless, because the Waters above the Firmament will be shewn to be the vast Quantity of Waters contain'd in the Clouds, poised by the Columns of Air interposed between them and the Earth and Seas. Others indeed derive it from *Shem*; not from *Shem*, as signifying a Name; but because that Word also signifies Glory: as the Heavens wonderfully shew forth the Glory of God. Others, in fine, think it not a compound Word, but that it signifies of itself, *Highbnesses*, or immense *Heights*. The learned *Bockart* is of this Opinion; in the Word *Samen*, or *Shamen*: Hence *Baalsamen*, or *Balsamen*, &c. *Vide Bockart* in his *Canaan*, L. 1. c. 33. & *alibi*; which seems to be the true Meaning of the Word. However, Derivations and Radixes of Words, are very uncertain; especially in a Language, of which there is so little left; and only one Book, without any other antient Authors in the same Language, to help us to find out the original Signification of Words. I believe if one should ask,
from

from whence the Word *Heavens* in *English* is derived, it would be hard enough to give a satisfactory Answer. One would think Heaven should have a proper Word to express it in *Hebrew*, as well as other Languages: However, that the *Hebrew* Word for the Heavens does not signify *Names*, tho' the Consonants are the same, seems to be certain; especially in the Sense of the *Hutchinsonians*: First, from the Absurdities of such a Sense; as appears sufficiently already, and will be seen more at large when their philosophical System is examined. 2dly, Because none of the antient Versions, Translations, or holy Fathers of the Church of Christ, ever understood it in that Sense. 3dly, Because it is universally pointed *Shamim*, not *Shemim*, to shew that they are different Words. As to the *pointing* of it, it will be made appear in its proper Place, that though the *Masorites* were Triflers in a great many Things, yet all the antient traditionary Marks for distinguishing Words, are not to be rejected with such Scorn, as the *Hutchinsonians* do, merely to favour their System. Before I leave this Article, I must observe, that a very zealous Defender of Mr. *Hutchinson*, maintains, That by the Heavens *Moses* really meant the Air, or the vast Fluid above us. There is no great Hurt in that Opinion, provided he does not mean the Air as the *universal Agent*, under the Shape of *Fire*, *Light*, and *Spirit*: The infinite Absurdities of such a System, will be seen afterwards. I never met with any Difficulty of Moment about the Word *Earth*, when *Moses* declares, that God created Heaven and Earth, unless in explaining the following Verse.

Verse 2. *And the Earth was without Form, and void; and Darkness was upon the Face of the Deep; and the Spirit of God moved upon the Face of the Waters.*

The

The Spirit of Disputing, or the extravagant Way of Thinking of some People, has rais'd several fruitless Questions on this Verse: Tho' they don't so much concern Religion, unless, as a wrong Way of explaining the sacred Text. Whether God created the Earth at once, adorned with all its natural Decorations, or produced only the Bulk and Mass of it, but as yet without Form and void of its different Species, is equally possible with respect to Unbelievers; nor is there the least Contradiction in Nature to take it either way: Neither can the *Free-thinkers* infer from this Verse, that *Moses* meant to describe the *antient Chaos* of the old heathen Philosophers, since none of those Philosophers were so antient as *Moses*; nor are we sure that there was any Tradition of the heathen Chaos till after his Time: On the contrary, 'tis more probable that the Tradition of the heathen Chaos took its Rise from a wrong Tradition, or some imperfect Notions of the Mosaical Creation. 'Tis very well known, that one of the first Principles of the heathen World, was, not a pre-existent Matter, but *Erebus*, Darkness or Night: Very likely taken from that Place of *Moses*, where he says, that *Ereb* and the Morning made one Day: Which *Ereb*, is the *Hebrew* Word for the Even. Hence the *Orientals* of old begun their Day from the Evening. *Vide Bochart's* Account of the Doctrine of *Sanconiathon*, towards the End of his *Canaan*, and *Hesiod's* *Genealogy of the Gods*, and *Grotius* upon this Chapter. On the other Hand, a Chaos of pre-existent Matter independent of God, and not produced by him, has been proved already to be one of the greatest Chimeras in Nature. What seems directly to follow from this Verse of *Gen. i. 2.* is, that *Moses* meant to declare, that God, for Reasons best known to his infinite Wisdom, took several Steps or Degrees in the Creation of the World,
and

and did not create it in one Instant, tho' he might have done it, to make the greater Impression on the Minds of Men, that all things in Nature were created by him. On which Account 'tis said in another place of the Scripture, that God created all things together, or at once ; to shew us, that there was not one Being in Nature but what was created by God.

But tho' we don't pretend to penetrate into the Designs of the Almighty, for taking such different Steps in the Creation ; as the first Day for the Creation of the whole Bulk and Matter of the Heavens, and Earth, Seas, Air, &c. then, in the following Days, the sacred Text marks expressly the distinct Creation of the Ornaments belonging to each Element ; the Sun, Moon, and Stars, for the Heavens ; Animals and Plants for the Earth, Fowls for the Air, Fishes for the Sea, &c. nevertheless, even according to our way of conceiving, there may be very good Reasons assigned for such a Distinction of Days in this great Work. First, These distinct Steps, as was observed before, give us stronger, and more distinct Ideas of the Omnipotence of God ; so far are they from containing any Impossibility, or Absurdity in them. 2dly, That since the Knowledge of God, as the Creator of all Things, is one of the chief Fundamentals of all true Religion, it seems highly proper in the Divine Lawgiver, to inculcate in the Minds of Men, as strongly as possible, a more distinct Knowledge of their intire Dependance on him ; especially, since the Generality of the World, even in his Time, were so prone to Idolatry as to adore Creatures, of every Element, instead of the Creator of all. Such a momentous Point was not to be passed over slightly : The World was to be more distinctly informed, that those *Elements*, all the different Species of Beings, all

all the Wonders and Beauties of the Universe, which they actually adored as Gods, were far enough from being such, since they were all created by God, and by Consequence could not be Gods : By this raising our Ideas of his infinite Power and Majesty, and convincing us of it, by shewing that he made those very Beings, they took for Gods, we might be more ready to pay our Adorations so justly due to him. 3dly, As the Adoration of the supreme Deity, was a Duty incumbent on all Men; so it was highly proper that some external Worship, and Time for that Worship, should be established from the Beginning ; as setting apart one Day, at a competent Time, as one Day in seven, to pay our Adorations to him ; which was marked out by the Sanctification of the Sabbath : Neither could any be more proper, than the Day on which God rested from his Works : That the Distinction of the seven Days, six of them for the Works of God, and the seventh for his Rest, might very properly be to establish such a solemn Worship : And that solemn Worship and Sanctification, might be a perpetual Monument of the distinct Creation of all the Works of God ; as well as an Emblem of our perpetual Rest with him, if we labour in this World as we ought to do. The Beginning therefore of the Works of God, was only the Creation of the whole Matter and Substance of the Universe ; to be distinguished into particular Species afterwards. Whether this Substance of the whole was created in mere Atoms, or much more agreeably to the sacred Text, in their natural Bulk and Consistence, as to the Matter of them, is nothing to the Dispute with modern Infidels ; though they were not as yet disposed in their proper Order.

But before we descend to the particular material Species : As Christians believe from the invincible
Proofs

Proofs for Christianity, that there are such Beings as *Angels* ; and as natural Reason convinces us, that all Beings under God must be created Beings, it may naturally raise a Question, When these Angels were created ? because *Moses* does not mention any thing of them in particular. But there is a very just Reason for his Silence in that Respect ; on account that the Generality of the World, and even the People he was then instructing, were so prone to Idolatry, that they were inclined on several Occasions to worship mere material Elements ; much more might they be inclined to worship such superior and sublime Beings as Angels. What his particular Reasons were we don't know ; but he says nothing of them in the Account of the Creation ; though they are mentioned in other Places. The same Reason might make him so sparing in mentioning the Holy Trinity ; for fear of being thought by those ignorant People to have a Plurality of Gods, against which he cautions them so much. But as for the Angels, since they must be *created Beings* ; and since they are supposed to be nearer the Throne of God, according to our Way of Thinking, and their Habitation to be in Heaven, there is much greater Foundation to believe, that they were created with the Heavens the first Day, than, as some have believed, that they were created before God began the Creation of the material World. When *Moses* says, *In the Beginning God created the Heavens*, one may justly believe he meant all other Beings belonging to the Heavens ; except those, whose particular Formation he mentions distinctly afterwards : as the Sun, Moon, Stars, &c. which, though they have their Stations allotted them in the Regions above us, yet properly belong to the material Beings, being really material Bulks, and are properly serviceable to the Earth, by their Illuminations,

natural Influences, and the like. As for the Passage of *Job*, where it is supposed by some, that the Angels stood by, when God laid the Foundation of the Earth, and by Consequence, say they, must exist before; so they might, not improperly, and yet be created the first Day in the Beginning of the Works of God: Since by the Order of the Creation, as declared by *Moses*, the Heavens were created first; and the Angels might very justly be the first Part of the Creation of the Heavens; and even exult with Raptures of Joy, when they saw the wonderful Works of God in the rest of the Creation. By Consequence, the Opinion of those who imagine, that the Angels were created before God began the Creation of the World, has very little Foundation in Scripture. But as the Heavens are ranked in the first Order of Creation, in which it is manifest, God observed different Gradations, the natural Tenor of the sacred Text leads us to believe, that the principal Beings belonging to the highest Heavens were then created; and being created perfect Intelligences, might very justly be understood to stand by, according to the Scripture Phrase, when God laid the Foundations of the Earth. But provided they were created, is sufficient against modern Infidels; the chief Point against them, is, whether there be any Angels at all good or bad: Both which shall be proved in its proper Place.

3. *Without Form and void.* Although Commentators in this Place, as well as the different Versions and Translations, make some small Difference in the meaning of these Words; in *Hebrew* they are *Toku ve Bobu*. The Translation of them by *Pagninus*, is Desert and Emptiness; in the *Latin Vulgat*, 'tis Empty and Void; in the *Septuagint*, Invisible and Imposed; from the *Syriack*, Desert and Uncultivated; the *Samaritan*, the same as the *Vulgat*; the *Ara-
bick*,

bick, covered with Abyſſes: Theſe Tranſlations are allowed by our learned *Walton*. One ſees by them, that there is but little Difference in the real Meaning of them, but that all the Verſions would expreſs the firſt State of the Earth: *viz.* that only the material Bulk of it was the firſt Creation of the material Beings, without Animals, Trees, Plants, Fruits, Graſs, &c. By conſequence, it might be juſtly declared to be empty and void of all Things. Then, by a further Conſequence, modern Infidels cannot, juſtly, object any thing againſt this Part, provided only, that God could have ſo created the Earth; that is, by different Degrees, as well as all at once. But what Man of common Senſe will deny, but God could have done one as well as the other? not that the Earth in this firſt Creation, was without the proper Nature of Earth, or a mere Nothing; for it was a real material Earth; but without all other Ornaments and Productions, covered, and in a great Meaſure mixed with Waters, and the whole Maſs overwhelmed with Darkneſs. But not mere looſe Atoms, to be formed afterwards into different Species, by their univerſal Agent, the Air, as the *Hutchinſonians* fondly pretend; as if, according to theſe Imaginers, God at firſt only created the Atoms of all Things, and then formed out of theſe Atoms another Agent; or at leaſt made the fineſt of theſe Atoms the Agent which produced the other Species. 'Tis an Explication, I am ſure, the Text ſtands in no Need of; and will be ſhewn to be monſtrouſly wrong in itſelf. But it is ſufficient in this Place, that God firſt created the whole material Subſtance of the Earth, &c. and then, to give us a more diſtinct and permanent Idea of his Omnipotency, produced the different Species in the Order he thought proper. Is there any Inconſiſtency in this?

But to examine theſe Words a little more particularly. The *Hebrew Words*, *without Form and void*,

expressed by *Tobu* and *Bobu*, are almost *synonymous*, as they are translated by the *Vulgat*, Empty and Void ; of which the learned *Leigh*, in his *Critica Sacra*, says, " That the antient *Latin* Interpreter " *rightly* renders them [*Tobu* *ve* *Bobu*] by *Inanis* " and *Vacua*, *synonymous* Terms, as those Words, " says he, after *Munster*, almost signify one and the " same Thing. When extream Emptiness, continues he, and Desolation of Place is meant, it " is expressed by *Tobu* and *Bobu*." *Leigh's Crit. sacr.* In the Word *תהו*, it is in reality a mere *Hebrew* Phrase and Idiom, joining those two Words together to express more emphatically the same thing, when exceeding Desolation is signified. Hence in *Isaiah* xxiv. 12. *תהו*, *Tobu*, is rendered by *Pagninus*, *Inanitas* ; and the Stones of *Bobu*, don't signify Stones of *Hollowness*, that is mere Nonsense ; but Stones of Desolation : The Reason of this last Remark will be seen afterwards.

'Tis not improbable, that the antient Heathens derived their first *Chaos* from this desolate State of the first Creation, which they misunderstood, as if the *Chaos*, or the *Materia informis*, existed of itself. The *Bau* of *Sanconiathon* seems to be taken from this Word *Bobu*. *Grotius* says, it signifies *Inanity*, *Lib. de ver. rel. ch.* *Bochart* in *Sanconiathon*, thinks it should be wrote *Baut*, which according to him signifies *Night*, that is, the dark, inform Mass of the first Creation. Be that as it will, the Antients had an imperfect Tradition of the State of the Earth, at its first Creation ; not altogether unlike the Description of *Moses*, which see in those two learned Authors,

But, tho' the Earth at the first Creation may be properly said to have been without Form and void, yet the Word *void*, in this place, does not necessarily imply a vast *central* Hollowness, or an immense Cavity in the Bowels of the Earth, as the *Hutchinsonians*

sonians and some more antient Commentators have imagined. Which central Cavity, say they, at the first Creation, was filled with Air, called by them Darknefs; and a Darknefs, maintained by these Gentlemen to be a real Substance; and indeed, according to them, to be the very same Substance with Light, as we shall see afterwards. But at the Separation of the Waters, the Air and Waters, I don't know by what Passages, or Art, shifted their Places; the Air flying up, and the Water remaining in that central Cavity, till the Deluge; then the Waters mounted up again, and the Air descended to fill their Place; and by that Means, say they, the Waters were above the Air or Firmament, *viz.* above the Air in that central Hollow. After the Deluge was over, say the *Hutchinsonians*, the Air mounted up again, and the Waters took their Place, remaining still in that central Hollow. Whether the Earth was created with such a central Cavity, full of Air, will be examined more particularly afterwards; however, the Word *void*, in this Place, does not *necessarily* imply such a central Cavity, which is sufficient for the present; but only a want of external Ornaments and Productions, with which it was to be adorned afterwards. The Word *void* is taken frequently in all Languages in this Sense; as void of Fruit, void of Leaves, Grass, &c. void of all living Creatures; nay we say commonly, void of Meaning, void of Sense, where, I am sure, a real Hollownefs is not understood; altho' it is taken sometimes for a real Hollownefs and Cavity. But the most natural and obvious Sense of it in this Place is, that the Earth, at its first Creation, was void of all Ornaments and different Species, with which it was replenished and adorned afterwards. This is manifestly confirmed by the sacred Historians particularizing the posterior Productions of Animals,

G 3

Plants,

Plants, &c. according to their different Species. Nor, in fine, is it any way necessary to imagine such a central Cavity in the Bowels of the Earth, whether there be any such, or not, in order to explain the Separation of the Waters, *above* and *beneath* the Firmament: beside the Difficulties attending such a Supposition, when we come to the separate Dissertation upon it.

And Darknefs was upon the Face of the Deep. There can be no great Difficulty in this, with respect to Unbelievers, provided they will but allow, that God had Power to create the material Substance of the Universe, *before* he was pleased to create *material Light*. I say, material Light; for all luminous Bodies, as we yet know of, consist of real material Particles; let them be never so small, let them be in what Shape you please, they are Matter still. Why then, if God could have created the Earth before he created such luminous Particles, or any luminous Body, the whole Mass must as yet be covered with Darknefs. But, without Doubt, God could have created what Part of the Universe he pleased, before any other: By Consequence, there can be no Absurdity in the least, if Darknefs was on the Face of the Abyfs, before it was illuminated by the Production of Light.

This is evident with respect to Unbelievers. But the *Hutchinsonians* have created a Difficulty, existing only in their own, or such like Imaginations, about the Word *Darknefs*, imagining it to be a real positive Substance; *viz.* that by Darknefs is meant the real Substance of *Air*; but, as yet, in a stagnating Condition. They term it storkened, or congealed; whereas the Generality of Philosophers by Darknefs understand *Absence* of Light, and that very justly: Where there is no Light, in this sublunary State, whether there be Air, or not,

we may properly say, there is Darknefs. The Air may be without any Light, as well as any other Bodies ; but then neither the Air, nor other Bodies, will be Darknefs. Suppose there might be Vacuities in Bodies, or disseminate Interstices in the inward Texture of Bodies, where neither Air or Light can penetrate, there would be properly Darknefs in such Interstices ; by Consequence, Air is not Darknefs, nor Darknefs Air, in any Condition.

Neither is it easy to conjecture, why these Gentlemen would make us believe, that *Moses* in this Place by *Darknefs* meant stagnated or storkened Air, unless to introduce their new favourite System, That Air, under their three Denominations of *Fire*, *Light*, and *Spirit*, is almost every Thing ; their universal Agent, by which God, after the first Creation of the Chaos, produced all other natural Effects ; or rather, according to them, gave it Power in itself to produce all other Species ; as will be shewn from their express Writings, making it, if not their own God, at least the supreme God of all Heathens. Air, according to them, is called *Spirit* ; and is the same in Effect, with them, as Darknefs : So that Spirit, instead of being active in itself, is mere Darknefs, mere Stagnation. Let them fix their whimsical Notions to Words of their own Creation, if they please ; but how the *Hebrew* Word *Casbek*, which *Moses* in this Place uses for Darknefs, comes to signify Air, and Spirit, is not easily seen. *Moses* uses in this Chapter *Aor* for Air or Light, and *Ruab* for Spirit, not *Chafek* for either ; but for Darknefs, quite a different Thing from either ; each Word having its proper Signification. But more of this, when we come to their Derivation of the *Hebrew* Words.

According to the same Gentlemen, Air broken, or ground to a vast Fineness, and endowed with

Motion, is *Light*; when the same Air is intirely melted, it becomes *Fire*; as far as it is possible to understand their unaccountable System, or the Motives for it: So that the very same Being is *Light* and *Darkness*, *Fire* and *Stagnation*. But the Scripture Words ought not to be wrested to establish any new System of Philosophy, much less such a System: And as that System will be thoroughly examined in its proper Place, where the State of the Question will be drawn up in their own Words, let it suffice as yet, that the Word *Darkness*, in this Text, does not mean stagnated Air.

On the Face of the Deep. There can be no great Difficulty in this, either as to the Words or Sense. *Abyss* or *Deep*, is generally taken for an immense Depth of Water, or any other vast Fluid; or sometimes for an immense Cavity; sometimes for a Gulph, or Whirlpool; but generally supposing a vast Depth. Some People may quibble on it, but it is not worth notice. *Grotius, L. ver. R. ch.* says, it means the same as *καλος*, a Word the antient Heathens used for the Mixture of their *Chaos*; Water, Earth, and perhaps Air, blended together. Taken in either of these Significations, it properly expresses the State of the new Creation, without Form, and void of all particular Productions. When the whole Mass of the Earth was covered with Waters, and in some measure blended with them, that is, for a considerable Depth, how far is not easy, nor necessary to determine; neither is it necessary any way to believe, that the whole Mass of the Earth was so blended together with the Waters, as to make a Hodge-podge, or a mere Hasty-pudding; as the late Mr. *Woodward*, in his History of the Earth at the general Deluge, would persuade us: Which Opinion is adopted by some of the *Hutchinsonians*, and shall be examined apart: But that the vast Bulk of Waters, which were afterwards
drawn

drawn up into Clouds, lay upon the Face of the Earth, dissolving it for a good Depth into Mud ; the whole Body of the Air lying upon the Waters at the same time, and blended perhaps with the Waters, as the Waters were with the upper Parts of the Earth ; the whole Mass of the Fluid must constitute an immense Abyfs and Deep; and all being overwhelmed with Darknefs, as must happen before any Light was produced, the divine Historian says very properly, *And Darknefs was upon the Face of the Deep.*

And the Spirit of God moved upon the Face of the Waters. This Text contains some Difficulty with respect to Christian Expositors ; but very little, with respect to Unbelievers. For suppose by the Spirit of God we understand the Holy Ghost, as several of the Fathers of the Church did ; that vivifying Spirit, which enlivens all things, now impregnating, quickening, and preparing the inform Mass for future Productions ; there can be nothing improper or absurd in this, till Unbelievers can prove there is no Spirit of God in Being ; which they never can do, till they invalidate the invincible Proofs for the Christian Religion ; which never was done yet, nor ever will be. Neither can it be any Derogation to the Holy Spirit, to prepare the Chaos for future Production, than it was with respect to God to create it.

The Difficulty between Christian Expositors is about the Words, the *Spirit of God moved.* The Hebrew Word for the Spirit is רוּחַ *Ruah* ; it is taken either for the Holy Spirit, or for a Breath, or for Wind ; which last, in Effect, is nothing but Air moved. If it be taken for the Holy Spirit, as several of the Holy Fathers do, it is properly called the Spirit of God. But if it be taken for the Air lying upon the Waters, as seems to be the literal

Sense

Sense of the Text, why is it called the Spirit of God? The *Hutchinsonians* imagine it to be called the Spirit of God, because the Air, say they, being the *universal Agent*, by which God produced all the different Species afterwards, it is emphatically called the Spirit of God on that Account. A fine Assertion truly! and the fundamental Hinge of their new scripturistical System of Philosophy. But if it should appear that *Moses* did not design to write a System of Philosophy, particularly such a System as theirs, it will be evident, it is not called the Spirit of God on that Account: Wherefore, till we come to prove directly, that *Moses* never intended to write such a System, we may very safely suppose, that the Air is here called the Spirit of God, unless you understand by it the Holy Spirit, by a peculiar Idiom of the *Hebrew Language*. As they say, *Montes Dei*, Mountains of God, for very high Mountains; with several such Expressions, to be seen frequently in the Old Testament. *Vide Walton's Prolegom.* That this seems to be the Sense of the Text, is confirmed by the following Considerations. The three principal Beings in this immediate Creation, are Earth, Water, and Air: Light and Fire will be considered afterwards: Now *Moses* having described the primitive chaotick State of the Earth, without Form and void of all Ornaments, and the primitive State of the Waters lying over, and covering the Earth, he then describes the primitive State of the Air, lying incumbent over both. And as the aerial Fluid, taken generically, is of an immense Extent, reaching up to the highest Heavens, and is indeed the most active Principle of the three, and of prodigious Influence in the Operations of Nature, as these Gentlemen will easily allow; tho' certainly not the universal Agent in their Sense; this immense active Principle,
by

by a peculiar *Idiom* of the *Hebrew* Language, may be called the Spirit of God.

This State of the Air, lying incumbent over the Waters and the Earth, is the natural State of the Air, fit for the Uses God applies it to afterwards. It is also confirmed by the *Hebrew* Word מרחפת *Merachpeth*. St. *Hierome*, *Grotius*, and other learned Commentators, explain it something differently from *Pagninus*; from which last Author our *English* Bible seems to have taken it, and translates it *moved* upon: Whereas St. *Hierome*, *Quest. in Gen.* *Grotius*, and others, say, that *Merachpeth*, or *Merakepeth*, signifies *incubabat*, *sate* upon, as a Hen sits on her Eggs. See the Word רחם *Rehem*, or *Raham*, in *Leigh's Critica Sacra*; which, he says, signifies the Womb or Bowels; as also Love, Compassion, and the like. The *Latin Vulgat* is *ferebatur*; which may be literally render'd in *English*, *born* upon, or lying upon the Waters. This last Sense does not necessarily imply any Motion, nor does the Text seem to require it; or at most, but a waving Motion: On the contrary, the first created Motion seems to commence in the next Verse, when God said, *Fiat Lux*. The *Hutchinsonians* learnedly maintain, that *Merachpeth* is a Substantive, with a *Mem* prefixed to it, and even of the Feminine Gender, denoting by the prefix'd *Mem*, an *Instrument*; the Sense of it according to them is, that the Spirit of God was the Instrument of Incubation on the Waters; contrary to the learned Expositors mentioned before. The Reason, as far as I can learn, that makes them so learnedly particular, is because the Word ends in a *th*. The Difference is of no mighty Consequence. Be that as it will, the Sense of this part of the Text, taken all together, seems to be, that the immensely extended Fluid of the Air, was born upon

upon the Waters, or lay upon the Waters, as the Waters lay upon the Earth : Which is so far from being inconsistent with Nature, that it describes the most natural Situation of the Air, at the first Creation. Tho' I acknowledge, that its being as yet without any Motion, is not according to the common Sense of Commentators ; my Reason is, because no Motion yet seems to be implied in the Text. However, leaving my own Opinion to better Judges, it can be no Detriment to the Text, no Absurdity in itself, nor any Assistance to Mr. *Hutchinson's* universal Agent, if we allow, with other Commentators, that the Air, or the Spirit lying upon the Waters, might have some waving Motion backwards and forwards, mixing and insinuating itself into the subterjacent Mass, and even exerting some Influence upon it, as a brooding Hen has on her Eggs, which is the Metaphor of the *Hebrew* Verb *merabepbeth* : Provided we don't understand this Brooding with the *Hutchinsonians*, viz. as the Action of their universal Agent the Air, exerting itself now, according to them, for its grand Employment, the *Production of Light*, and all other corporeal Species ; since it will be made to appear by and by, that *Moses* never dreamt of such an universal Agent, constituted by God to produce the rest of the Species. However, the Reasons were given just now, why neither the *Hebrew* Word *brooded* upon, nor the *Latin Vulgate* *ferebatur*, necessarily imply any real Motion in the Air : Because the first real Motion, of any great Importance towards the understanding of the Text, produced in the new created Chaos, seems to be the Production of *Light* in the next Verse ; if so, the Words *brooded* upon, and *ferebatur*, precisely express, the Air being born upon, or sustained upon the Waters, which is the proper Situation of that Element.

Ver. 3. *And God said, Let there be Light.*

This I own is one of the most difficult Places in the whole Chapter ; more in the Sense than the Words ; however, with respect to modern Infidels, it can never argue any Inconsistence, or Absurdity in the divine Historian or Text ; provided only that God could but illuminate the Creation, before he produced the Sun for that Office. To deny this in general, is tying up the Hands of the Almighty ; to be sure, therefore, God could have produced either such a Motion in the etherial Fluid ; or some luminous Body, or such Coruscations of Light, as might illuminate the Chaos, till the Sun was form'd ; which luminous Particles, or, if the Expression may be allowed, which generical Body of Light, either by its own Motion round the Earth, or, according to the new System, by the Earth's Motion round its Axis, might constitute the first Day. There does not appear any Repugnance in the Case ; but what Light consists of, or indeed what Light is in itself, or what is the real Nature of our present Sun, if Free-thinkers would tells us, they would be greater Patrons of natural Philosophy, than they have yet appeared to be. 'Tis sufficient against such Pretenders to Philosophy, than there can be no Repugnance in Nature, if it pleased the Almighty to produce such a Body of Light, till he thought fit to transfer it, and form it into more particular *Luminaries*, the Sun, Stars, &c.

However, to be more particular for the Satisfaction of every Reader ; the sacred Historian, or rather God by him, in order to give us a more distinct Idea of his Power, seems in this to observe a perfect Uniformity in his Works. At first he creates the whole material Substance of the Heavens, Earth, Air, and Water ; whether in their proper
Con-

Consistences, as is most natural, or in mere Atoms, is out of this Question, and belongs to another. From these first Productions, he descends to the Productions of different Species out of them, out of the Earth the different Species belonging to it ; so of the Water, and Air : Now as Light seems to be a different Species from Earth, Water, and even the common Air, as will be proved afterwards against some modern Expositors ; agreeably to this uniform Order, it should seem, that God first produced the Nature and Body of Light out of the ethereal Fluid, or if you please, out of the Substance of the Heavens, to be divided subsequently into different Luminaries, to serve for Times, Seasons, &c. Beside, as Light seems to be the most glorious Production of all material Beings, and the sacred Historian ranks the Creation of the Heavens in the first Order ; the same Order seems to require, that the particular Species belonging to the Heavens should be produced first. *Moses* does not undertake to inform us, what the physical and intrinsical Nature of Light is ; nor indeed have any natural Philosophers ever given us any satisfactory Account of it : The physical Essences of all Beings are still Enigmas of Nature as to their primary Constituents: Neither does he inform us, what Earth, Water, or even Air is. That was not his Business, I hope he is not to be blamed for it : His Business was to teach us, that all Nature had its Origin from God, and by Consequence, him only are we to adore. But lest, the glorious Effects of the God of Nature should dazzle our Eyes, and induce us to adore Creatures instead of him, to cure the World of such Folly, even practis'd in his Time, he shews that all the Elements, all the most glorious Operations in Nature, were particularly produced by God. But to return,

As God might have produced the Earth, adorned with Fruits, Plants, Animals, &c. by one Act of Creation ; yet did not do it, for Reasons best known to his infinite Wisdom, so he might have adorned the Heavens with the Sun and Stars by the same Act ; yet he thought proper to produce the Substance of Light first ; and then to divide it into separate Luminaries, to answer the particular Offices designed for them. There can be no Repugnance in Nature in such a Supposition ; from whence it follows, that though this Light was not the Sun, nor fixt Stars, yet it might be of the same Nature with them ; only, perhaps, more diffused, and not condensed into particular Globes, as it was, when those Luminaries were produced. It was observed before that Light seems to be as much a distinct Species from Air, and all other Species of Beings, as Air is from Water, Water from Earth : Light, having as distinct Operations, Effects, and Phænomena, from the Air, as the Air has from Water. Light may be mixed with Air, and almost extinguished by it ; as Air may be mixed with Water, and Water with Earth, so as to be imperceptibly blended, and overpowered by a different Element ; yet upon a Separation they return, or rather remain in their natural Being : If so, what Repugnance can there be in Nature, if we suppose the first produced Light here mentioned to be the real elemental Light of the World ? taking the Word Element in the more general Acceptation of it. Perhaps it may be most properly an Element of any other, as distinct from Air, Water, &c. without inquiring, as yet, into their primary Constituents ; which luminous Element was afterwards, by the supreme Cause, condensed into separate Globes at proper Distances, to illuminate the immense Regions of the Universe. But whether primarily created,

as to the Substance of it, with the Substance of the Earth, Water, and Air; or secondarily produced out of the ethereal Fluid, and adapted to illuminate the Universe, till the Sun, Stars, as distinct Branches of it, were formed out of it, is a Question that contains no Inconsistence either Way. Where we may observe, as we go, that the Light of the Sun and Stars diffused at all Distances from the main Body of those Luminaries, seem only to differ according to *Magis* and *Minus*: *i. e.* either being more diffused and intermixt with heterogeneous Particles of Air, or other Bodies overpowering them, or by having the peculiar Motion necessary for Light, quite stopt and extinguished by the Opposition of the Medium; but when condensed or united again, as passing through a burning Glass, hindering the heterogeneous Particles from passing along with it, it becomes a real Light and Fire, seemingly of the same Nature with the Substance of the Sun; from whence also it is highly probable, that if the Sun and fixed Stars be a Species of Fire, as the Effects almost evince, and even of a fiercer Nature than our sublunary Fires, the Light emitted from them is Fire also, but of a weaker Degree, by the Intermixture of heterogeneous Particles, as Water mixed in Mud or Mortar, is of the same Nature with unmixed Water, though the Grossness of the Mixture destroys part of its Effects.

But we must not imagine, with the *Hutchinsonians*, that this Light was produced by their universal Agent the Air, which is called Spirit in the preceding Verse; which Air, according to them, by virtue of its first Motion, received from God, grinds itself into Light and Fire, and even produced all the other Effects of Nature, by which they make almost a God of it. This unaccountable System, including so many Difficulties, is too long
for

for a thorough Discussion in this Place; all that is proper to observe here, is, that God did not say, Let the Air, or, Let *Ruah* the Spirit make Light; but, Let there be Light; or, as it is in the *Hebrew*, *Be Light*; which Words, tho' they don't necessarily imply a Creation, yet they naturally signify to us, that it was the immediate Will and Power of God, which first gave Light its Being and Existence, not the Air; so that it is wresting and straining the Text to a strange Degree, to assert magisterially, that God having constituted the Air under different Denominations, for his universal Agent, by those Words, gave it Leave to work and produce Light, as a Man who has fitted up a Clock (their own Example) may say to it, *now go*. I say, 'tis straining the Text to a great Degree, to give it this Sense, in order to form a new and peculiar System. Because, though God might have fram'd the whole Universe in such a manner, that afterwards it might perform all material Functions *mechanically*, as long as the Parts would last, yet the sacred Historian specifies the chief Productions, after the material Substance of the whole was created, as being performed by the immediate Power of God, as first, *Let there be Light, Let there be a Firmament, Let the Earth produce Fruits, Let us make Man, &c.* All these are produced and exist immediately out of the common Course and Laws of Nature, by Consequence by the immediate Power of God; as it is said a little lower, And God, not the Air, produced all those Beings. And I appeal to all unbiass'd Readers, if this does not seem to be the natural and obvious Meaning of the Text. Besides the insuperable Difficulties of such an universal Agent in itself, with the Improbability that *Moses* should expressly design to establish such a System on Purpose to teach the World *true Philosophy*, as

Mr. *Hutchinson* would have us believe. In short, Light seems to be so different a Being from Air in any Shape, exerting itself by different Operations, that a great many Effects of Light are obstructed, and even destroyed by the Air. However that be, as yet, 'tis evidently forcing the Text, to maintain, that *Moses* makes the Air in any Shape to be the immediate Producer of *Light*, and not God; much less that the Air should be the universal Agent, and immediate Producer of all other Effects in Nature.

'Tis needless to particularise the different Expositions of Commentators on these Words, *Let there be Light*. Some understand them of the Production of Angels; which are not expressly mentioned in any part of the Chapter; as if by Light were meant those illuminated Intelligences, or intellectual Luminaries attending the Throne of God; but the literal Sense of the Text, will hardly bear such a bold Metaphor: Besides that there are just Reasons, mentioned in the foregoing Paragraphs, to induce us to believe, that the Angels were created at the first Production of the Heavens. But the Text here manifestly intimates a material Light, since it adds immediately, *and the Evening and Morning were one Day*. Others think it was a luminous *Quality*, or *Accident*: others, that it was a Body of Fire, or Light, created expressly for those three Days, and then either annihilated, or incorporated into the Sun afterwards. Such Conjectures rather obscure the Text, than illustrate it. Since the literal Sense, and Order, which God was pleased to observe thro' the whole Creation, without any Repugnancy in Nature, seems to mean the elemental Body of Light; perhaps more diffused than when it was formed and collected into those luminous Globes, the Sun and fixed Stars, assigned for the different Regions of the
Heavens

Diff. IV. MOSAICAL Creation. 99

Heavens, but constituted as such immediately by God, not by the Air, or any other second Cause.

The only Shadow of a Proof for the *Hutchinsonian* System from this Chapter, is drawn either from the forced Explication of the foregoing Verse, and *the Spirit moved, &c.* or from these Words, *Let there be Light.* By the first, say they, the Spirit, or the Air, being before in a State of Stagnation, or storkened, in which State it is called *Spirit*, how properly, let others judge; but then, say they, it began to move, I presume itself, or at the most, as they hold, by the Power given it by God to move, prepare, and grind itself ready to become Light : When it was thus prepared, God, according to them, gave it a Commission to become Light, saying to it, *Let there be Light* ; that is, now let my universal Agent produce Light ; the Word *Let*, say they, not implying any Creation, but supposes that God spoke to some pre-created Agent to produce it.

As to the first Text, *the Spirit of God moved, &c.* it has been answered and explained in that Verse ; and that it can't be taken in the Sense of the *Hutchinsonians*, needs no farther Proof, than the bare stating it, as will appear by the Application of it to the following Words, *Let there be Light*, except some Difficulties, merely philosophical, which will be examined afterwards. And as for the Word *Let*, to advance that it signifies the Permission, or if you please the Command of God, for the Air to begin its Operations, is not only straining and forcing the Text to a great Degree, to establish a new, and, I may say, a precarious System, but is contrary to the universal Course of Nature, and second Causes. All which Causes require more Time for their Productions than the Text will allow, unless the immediate Power of God intervenes. They shou'd consider

sider, that by the Text of *Moses*, the whole material Universe, with all the Elements, Earth, Water, Air and Light, were produced within the Space of one Day ; as all the Productions of the Earth were in the Space of another : Which is not according to the Course of Nature, or in the Power of any natural Agent, as we know of. Tho' God said, Let them be produced ; no natural Agent ever produced full-grown Animals, Fruits, Plants, in so short a time ; by Consequence, that the Earth should produce Animals, Fruits, Plants, &c. the Air Fowls, the Seas innumerable Species of Fishes, and in an Instant, or even in the Space of a Day, argues the immediate Power of God in their Productions. Tho' the material Part, in general, was created before ; it must be an Agent with a Witness, that could produce all these, naturally and mechanically, in the Space allowed for them by the Text.

Again, the Word *Let*, on which they lay so much Stress, is not in the original *Hebrew* ; 'tis only an Idiom of our own Language, to express a Command in the third Person : In the *Hebrew* it is יהי אור *Be Light*, which *Pagninus* translates literally, *Sit Lux* : In the *Greek* it is γενεσθητω φως, *Be Light made, or generated* : In the *Latin Vulgat*, *Fiat Lux*, much the same as the *Greek* : Which Words, as strong as possible, express the immediate Power of God in the first Productions of all Things, as well as in the Creation of the Matter. This is also confirmed by the Words of the Text immediately following, *and Light was*, or, there was Light : to signify, that immediately, by the omnipotent Will of God, not by the Operations of the Air, Light was produced. I leave it therefore to every impartial Judge, whether the Text, as well as the Nature of the Thing, does not indicate the

the immediate Power of God in the Production of Light, and other first Productions, rather than the omnipotent Operations of the Air ; and what we ought to think of the Builders of this new System, who assert with such magisterial Assurance the three Powers of the Air, Fire, *Light*, and Spirit ; as if it were the undoubted universal Agent in the Production of all Things after the Creation of Matter, and this from their understanding *Hebrew* better than others ; nay, that *Moses* should expressly design the Air under those three Denominations for an Emblem of the blessed Trinity, and establish them, as Mr. *Hutchinson*, quoted before, says, for the Representatives of the Godhead.

Verse 4. *And God saw the Light that it was good, and God divided the Light from the Darknefs.*

There is no great Difficulty in the first part of this Verse. The Light was good, and perfectly answered the Will and Intent of the Sovereign Cause of it : It was also good for all the Uses the whole Creation was to receive from it. The following part of the Verse seems to intimate no more, than that Light being present over one Part of the Earth, or over one Hemisphere, illuminated that Part ; but by the Interposition of the same Earth, the other Part was deprived of such Illumination, which was Darknefs : For Darknefs, as was observed before, is not any positive substantial Being, but either Absence, or Privation of Light. Absence of Light, before there was any Light in Being ; as when Darknefs was on the Face of the Deep ; Privation, if any opake Body intervenes. Where note, that it was God who divided the Light from the Darknefs ; since the first Motion, either of the Light round the Earth, or the Earth turning to the Light,

which I will not dispute here, was caused by God. This Motion of the Earth, or Light, would cause alternate Light and Darknes; which alternate Light and Darknes made *one Day*; as it is in the *Hebrew* in the next Verse, and that Verse being a Continuation of the foregoing, needs no further Explication; especially, since God was pleased to distinguish his Works by Days, which he might have performed all at once, as they were performed by one omnipotent Cause. The Evening is named before the Morning, because the Absence of Light, or Darknes, was before the Production of Light. Hence some Antients commenced their Day from the preceding Night: Hence also some learned Men believed that the antient Heathens supposed *Erebus*, as concerned in the Production of the World; that is, Night, or the *God of Night*; because *Ereb* is the *Hebrew* Word for Even, or Evening; which in a *Latin* or *Greek* Termination, will be *Erebus*, or *Erebos*.

The 5th Verse contains no particular Difficulty.

Verse 6. *God said, Let there be a Firmament in the Midst of the Waters.*

This is one part of the sacred Text which has been more obscured than illustrated by Commentators; some raising Difficulties about the Meaning of the Word *Firmament*; others, about the Waters thus separated by the Firmament; viz. where to place the Waters said to be *above* the Firmament, and those said to be *below* it. Some People placing a Body of Waters in the upper Regions of the Heavens, reserved, say they, for the universal Deluge, that was then to come; Others placing the Waters under the Firmament in, I don't know what central Cavity in the Bowels of the Earth; first filled with Air, which they call Darknes; the
common

common Seas being, say they, above this central Air, were the Waters above the Firmament : But upon this Separation of the Waters from the Waters, this central Air mounting upwards, and so making Room for the Waters to descend into that central Cavity, there to be shut up till God had further Need of them ; which central Waters, now the Air had popt out and got above them, they call the Waters beneath the Firmament.

To recite this last Whim, is to confute it : The sacred Text does not stand in need of any of these Expositions ; in which, I shall follow the same Method I have observed hitherto, *viz.* to shew first, against modern Infidels, That there is no manner of Inconsistence in this Verse : And, 2dly, That there is no Need of having Recourse to the foregoing precarious Suppositions, to give a just and natural Explanation of it.

First, Against Unbelievers. As there can be no Inconsistence in Nature, that God having created the Substance of the whole, should observe a certain *Gradation* in the Production of the different Species of Nature ; on the contrary, it gives us a more distinct and continued Idea of his Power in so doing : In like manner, having now produced Light, and divided the Night from the Day, there can be no Inconsistence if he descends to lower Elements, the Air, and Water, to make a Separation between the Waters designed for the Sea, and the Waters taken up to serve for the Use of the Earth, Plants, Fruits, &c. by the Interposition of a Body capable of sustaining such Waters, designed for the Use of the Earth ; which Body, thus sustaining those Waters, may be properly called a Firmament. So far, I hope, there is no Repugnance in Nature. Now, the Air is not only capable of sustaining, but actually does sustain an immense Body of Water

contain'd in the Clouds, hanging over the whole Earth, to distil their Rains at proper Seasons. This is certain Matter of Fact, known to all capable of common Sense; which Body of Waters, contain'd in all the Clouds over the World, not only may be justly computed to be an immense Quantity in the whole, but perhaps equal to the Quantity contain'd in the Seas: Why, then God having created Light and Heat sufficient to rarify the Waters, *then*, covering the whole Face of the Earth; and the Waters so rarified becoming specifically lighter than the Air, must mount up, as in Fact they do, thorough the Air, till they come to such a Height, that the Bulk of the Air below them becomes capable of sustaining them; and by Consequence may be most properly called, and is in Fact a Firmament, in the midst of the Waters, dividing the Waters from the Waters, *viz.* those immense Quantities of Waters contain'd in the Clouds, from those remaining in the Seas: And by a further evident Consequence, such an immense Quantity of Water being drawn up from the Waters *then* covering the whole Earth, must so far *lessen* the Quantity of them, that not sufficient to cover the Earth, the same Earth must be left bare, when the remaining Part are sunk into Seas, or into that vast Channel made for the Receptacle of the rest of the Waters. If Persons would but reflect, what a prodigious Quantity of Water is capable of falling in great Storms, in one Week, or even in four and twenty Hours, they might easily judge, that if all the Waters in the Clouds were to fall at once, joined with the Waters of the Ocean, they might easily cover the whole Earth again; and the same Quantity as fall in such Rains being exhaled again into the Clouds, would leave the Earth and Seas in the same State they are now in. Since
there-

therefore 'tis Fact, that the Atmosphere sustains an immense Quantity of Waters above us, and must begin to exercise this Function, as soon as the Waters covering the Earth began to be rarified into Vapours, at the same time it began to be a Firmament, or Supporter of the Waters, thus rarified; and the same Firmament divided the Waters above it, from the Waters in the Seas below it.

Where note, *first*, that this seems to have been the first Operation of the Air, described by the sacred Text; not to grind itself into Light and Fire, and become the universal Agent, as the *Hutchinsonians* vainly and unintelligibly imagine; but by its *Expansion* to receive the exhaled Vapours, and by its Depth and Bulk to sustain them at such a Height, till being collected into Drops, they fall down again in Rains, Hail, Snow, &c.

Hence, *2dly*, *Rachiah*, the Hebrew Word for the Firmament, is *Expansion*; which the Greek and Latin Interpreters translate, a Firmament or Supporter, more according to the Sense than the Letter; because the Office of this Expansion being to receive and divide the Waters from the Waters, it must be able to sustain the upper Waters from the lower; as it does actually, and by Consequence is properly called a Firmament.

3dly, This Account of *Moses* is so far from being inconsistent in itself, or repugnant to Nature, that it is real Fact, and marks out to us the true and natural State of Things, from the Beginning to this Day, and will be so till the End of the World.

4thly, Hence also, we may easily conjecture, how there might be a sufficient Quantity of Waters to drown the whole World at the *Deluge*; if all the Waters, for Example, sustain'd above the Expansion or Firmament, were to be condensed into
such

such Rains, and continued in such a terrible manner, so long together, as described by the sacred Penman no way impossible, there would soon be enough to increase the Waters in the Seas to cover the whole Earth. The prodigious Quantity of Waters contain'd in all the Clouds round the Earth, may not only be computed by what we see to fall sometimes in a few Hours in great Floods : but also, if we consider what an immense Quantity of Waters run into the Sea in a Day's Time, from all the Rivers in the World. 'Tis certain, the Main Ocean in the whole, is as much bounded with respect to the whole Earth, as the *Caspian* Sea, or any other great Lake, with respect to particular Tracts ; and by Consequence, the Ocean itself may be considered as an immense Lake, intermixt with different Parts of the Continent, interspersed with Islands, &c. Which immense Lake would certainly overflow the Earth, from such prodigious Quantity of Waters pouring into it daily from all the Rivers in the World, unless an equal Quantity of Waters were daily discharged out of it again, either by Waters running back to their Fountains by subterraneous Passages, which is almost impossible to imagine ; or else, an equal Quantity of Water be daily exhaled into Clouds from the same Ocean, to fall at proper Times and Seasons. 'Tis undoubted, the Sea in Process of Time would overflow the whole Earth, if there were not such Discharges to equal the Quantity running into it from all the Rivers in the World. Neither has there been any other Way for such Discharges found out hitherto, but those two just mentioned, *viz.* either by continual Exhalations in Vapours, which in the whole amount to a prodigious Quantity ; or by an equal Quantity running back under Ground, and mounting thorough the

Bowels

Bowels of the Earth up to the Mountains and Hills, to break out into Springs and Rivers, and so fall into the Sea again. This last, perhaps, I shall shew to be improbable, when I come to examine a certain modern System. The Improbability of it will easily appear by the following Considerations, *viz.* Upon great Droughts many Rivers, as well as small Brooks, are quite dried up; and supposing an universal Drought for any considerable Time, it is not to be questioned but the greatest Rivers would fail as well as the small ones: Such a Drought would be very little Hindrance to the subterraneous Passages, were there any such; for as long as the Sea contains its Waters, external Droughts cannot be a Hindrance to the Sea Waters from mounting up through those Passages from the Bottom of the Sea, or even from the middle Depth of it, to feed the Fountains and Springs of the Rivers. Now 'tis Fact, the Rivers in such Droughts are not supplied and fed as usual, but on the contrary are quite dried up in some Parts of the World, and the Waters of the greatest Rivers much diminished; except some particular Causes, as in the *Nile*, or other Rivers, which increase in Summer. By Consequence, Springs and Rivers are not supplied by the Waters of the Sea mounting back again thorough such subterraneous Passages; nor do they fail by the Obstruction of those Passages, were there any such, but for want of Rains, Dews, &c. sinking thorough the Earth to supply and keep up their Sources: And by a farther Consequence, the Sea is hinder'd from overflowing the Earth, by the prodigious Quantity of Vapours exhaled daily from it, and from the Rivers and Lakes themselves, to counter-balance the Quantity of Waters that run into it from the Rivers: But if those Exhalations were to be stopt, and such prodigious Rains fall, as described in the Deluge,

Deluge, they wou'd so far increase the Waters of the Sea, as might soon cover the whole Earth, till the Separation of the Waters from them were made again by the Interposition of the Atmosphere or Firmament. Hence it appears, that Rivers and Fountains are not supplied from subterraneous Meatus's, from the Sea upwards, but from Rains, Dews, &c. soaking thorough the Earth.

5thly, Hence likewise, that to explain this Verse there is neither need to search out for a Place for these Waters said to be above the Firmament, any higher than that part of the Heavens or Skies, where the Clouds are ; which Part is often called *Heavens* in other Places of the Scripture, as well as in this Chapter, and by the common Acceptation of most Nations : hence, when it is said in the Scripture, as in the Song of the three Children, and the Psalm *Laudate: All ye Waters which are above the Heavens, bless our Lord, &c.* it must mean above some part of the Heavens, not above *all the Heavens* : the Waters in the Clouds are actually above part of the Heavens ; the *Kite* is said to be in Heaven ; *Milvus in cælo ; volatilia cæli, volucris cæli, &c.* Nor to place these Waters in I do not know what Part above the highest Spheres and Regions of the Heavens, no one can tell where or for what use ; much less is there need, with the *Hutchinsonians*, to establish a fictitious Firmament in the Center of the Earth, or Air, included in the central Hollow under the Sea, were there any such ; so that the Sea-water, according to them, being above that pent-up Air, are the Waters above the Firmament ; but when that Air mounts up again, and the Waters get in its Place, *viz.* in that central Hollow, the same Waters are the Waters under the Firmament. But admitting that there were such a central Hollow in the Bowels of the Earth, which we can never come to examine with

with our natural Eyes, 'tis imposing upon such a learned Man as *Moses* was, if not on the sacred Text itself, to imagine that the Sea above that central Air, constituted the Waters *above* the Firmament ; and the same Sea with respect to the common Air lying upon it, are the Waters *under* the Firmament. See a late Treatise published *Ann.* 1744, by a zealous Assertor of the *Hutchinsonian* System in all its Branches, intitled, *The Philosophical Principles of Moses*. I own the Earth may be perforated in many Places, and 'tis probable, there may be a Communication between Seas and Seas, but they are Seas still, and their Waters belong to the main Ocean ; but it is ridiculous to imagine such Waters were those above the Firmament.

Their chief Objection as to this Part, is from what is said in the 5th Verse of the next Chapter, *viz. that God had not caused it to rain upon the Earth*. Therefore, say they, the Waters in the Clouds, could not be the Waters above the Firmament : But what kind of Consequence is this ? Because it did not actually rain at the first Separation of the Waters, therefore there was no Preparation for it ; no Materials, no Clouds, no Vapours and Exhalations to be condensed into Rain at proper Seasons. Persons, who make this Objection, should consider, that we were treating of the Beginning of the Creation before it was quite finished. The Waters might begin to be divided by the Firmament ; there was Light and Heat already created to rarify and exhale the Waters, which of Consequence would begin to be rarified and exhaled by the new created Body of Light. It was not necessary it should, as yet, rain upon the Earth ; but only Materials for it in the Clouds when it should be wanted : 'Tis fact, there may be a great many Clouds, and Water in them, yet they don't pour down

down Rain at all Times, nor did the Earth, as then, stand in need of actual Rain : it was but uncovered from the Waters. In the next Verse, after the Objection, it is said, that a Mist went up from the Earth, and watered the whole Face of the Ground ; so that the Earth, as well as Seas, sent up Vapours, great Part of which were sustained by the Firmament, to be condensed into Rains at proper Seasons. 'Tis hoped therefore this Objection can have no great Weight against the foregoing Explication.

The Objection about the Fountains of the *Abyfs* being opened at the general Deluge, will be answer'd when we come to some Difficulties concerning that dreadful Catastrophe. These Gentlemen would insinuate by it, that the Waters then burst out of that central Hollow, where the Air took Place till the Waters returned again to that central Hollow ; but this is to explain one Difficulty by a greater, and makes such chopping and changing between the Air and Waters in that central Hollow, were there any such, that 'tis losing Time to say any more about it. To be sure, the main Ocean might break its Bounds, nay, did break its Bounds at that Time, its Bulk being increased by such universal Rains, that it burst through the strongest Repagula and Barriers, which kept it in before, that *Moses* might very well say, the Fountains of the *Abyfs* were poured out, without ever dreaming of such a *central Hollow*, as these Gentlemen vainly imagine.

There is another small, I might almost say quibbling Objection, about the Word *above*, from their superlative Knowledge of the *Hebrew* : The *Hebrew* Preposition *hy, al*, say they, signifying *above*, the Waters in the Clouds must be said to be above the Firmament, not in it ; as the Sun is
said

said to be in the Firmament, not above it, tho' he is much higher than the Region of the Rains and Clouds.

Answer. The Waters contained in the Clouds may be said, and not improperly, to be either *in* the Firmament, or *above* it: In the Firmament, with respect to the whole *Expansum* of the Air and Heavens; as the Sun and Moon are said to be in the Firmament; and the Waters may be properly said to be above the Firmament, with respect to that Part of the *Expansum* which sustains them. This Explication ought to have less Difficulty with the *Hutchinsonians*, because, where it is so often translated in other Places of the Bible, that God sits, or was sitting *upon* the *Cherubim*; the Meaning, say they, is, that he is *in* the *Cherubim*, or between the *Cherubim*, not upon them: Which last would be a great Derogation to their new System, *viz.* of the *Cherubims* being the sacred Trinity. And the *Cherubims* made by *Moses* were another Emblem of the *Hutchinsonian* Trinity, much as good a one as the three Powers of the Air, Fire, Light, and Spirit, which Mr. *Hutchinson* calls their *Representatives*: Yet this very Word *al*, which is translated here, *above*, is applied to the Cherubim, in *Psal.* xviii. 10. where it is said in the *Hebrew* *לְעַלְיָן* *al Cherub*, upon the Cherub, or *above* the Cherub.

On the whole, one would wonder these Gentlemen should not observe, that the next Verse, with what is said of the Sun and Moon being placed in the Firmament, quite destroys their System of the Air in the central Hollow being the Firmament meant by *Moses*; for it is said in the 8th Verse, that God called this very Firmament dividing the Waters, *Heavens*: And afterwards, God placed the great Luminaries in the Firmament,

or

or in the Expansion. Are the Heavens, and the great Luminaries, in the Center of the Earth?

Ver. 7, 8. *And God made the Firmament, and divided the Waters, &c.*

Since it appears by the foregoing Explications, that the Firmament was above the Seas, extending to the Place where the Sun and Moon were to have their Stations, there can be no great Difficulty in this Verse: Only the Reader will observe, that it was God made the Firmament, *and God divided the Waters from the Waters*, to shew us, that it was not a secondary universal Agent that divided the Waters, but the immediate Power of God.

Ver. 9. *And God said, Let the Waters under the Heavens be gathered together, viz. to one Place; and let the dry Land appear.* And ver. 10. *And God called the dry Land, Earth, and the gathering together of the Waters called he Seas, &c.*

Here we see, that the Waters under the Heavens, or under the Expansion and Firmament, are those which constitute the *Sea*. This naturally agrees with the foregoing Division of the Waters; because the Waters covering the whole Earth before, being now diminished by the great Quantity of Waters exhaled up into the Firmament, and sustained there in Clouds, the remaining part of them were not sufficient to cover the whole Earth, but only, being gathered together, to fill the vast Channels and Depths between the different Parts of the Earth; either made for them by the same Power of God, or by creating the Earth in that irregular Form, or, in fine, by the Weight and Motion of the Waters, working away the softer Beds of Mould
and

and Sand, and driving them on Heaps to the more solid Parts, which became *Downs*, Mounds, or Shoars, while the Waters sunk down into those immense Cavities and Channels, which we call Seas: There does not seem any Repugnance in Nature, take it which way you please, which is sufficient in this Place.

However it will not be improper to take notice of some Expositors, who imagine, that the Earth, with all its different Parts, was so blended throughout with Water, as to make one confused Mass or Hodge-podge of Mud mingled together; as they also maintain, that it must have been at the general Deluge. But since the sacred Text mentions nothing of this, it is not necessary to discuss such an out-of-the-way Notion in this Place, but shall leave it till we come to examine Mr. *Woodward's* System of the Deluge. However, on the whole, it seems much more natural to believe, that the Earth, with its more signal Parts, or at least the first Rudiments and Materials of the different Strata; Rocks, Minerals, &c. were created such at first, and not in mere Atoms of the whole, to be formed afterwards into different Species by the Powers of the Air, their universal Agent, and that too by a mere *Juxta-Position*, and Pressure of the Parts together. For tho' we allow, that such a *Juxta-Position* and Pressure of the great ambient Fluid, joined with Motion, may make some Bodies cohere together in a very solid Manner, yet it is very difficult to conceive, how a mere *Juxta-Position* and Pressure of the Air, could form Atoms into all the different Species of Trees, Plants, Animals, Metals, Minerals, &c. But be that as it will, as yet, 'tis more natural to believe, that it was at first formed in its proper Consistence, tho' covered with the Waters till their Separation; and though the upper

I

Parts

Parts of the Earth for a considerable Depth might be, and probably were dissolved into a sort of Mud, by the Waters covering the whole Face of it; but that the whole Bulk of it, Rocks, Metals, and all to the very Center, was a mere Hasty-pudding (I hope the Expression will be excused, because it is difficult to find proper Terms for such Whims) is what cannot well be comprehended. Neither can there be any Inconsistence, if we suppose the Bulk of the Earth to have been created as it is, *viz.* in the proper *Nature of Earth*; Water in the Nature of Water, Air in the Nature of Air; liable to such accidental Changes as may be made by second Causes. In fine, the sacred Text seems to ascertain this, when God said, *Let the dry Land appear*: It was therefore *real Land*, the third Day after the first Creation. Is it not then natural to believe, that the Bulk of the Earth appeared in its proper Consistence, when God bid the *dry Land* appear? If it was created the first Day in mere Atoms, to be formed afterwards by their universal Agent, it must be an Agent with a Witness, that in a few Hours could form those Atoms into Earth, Rocks, &c. and presently after could make the same Earth produce an infinite Number of Trees, Plants, Animals, &c. What an Advantage it is to understand *Hebrew* better than all the Doctors of the Church hitherto! since no one had ever dreamt of these Powers of the Air, if Mr. *Hutchinson* had not hammered them out of the *Hebrew*, to build his new System.

The 10th, 11th, 12th, and 13th Verses, about the Production of Trees, Plants, &c. contain no additional Difficulties in them; provided we don't understand the Words, *Let the Earth produce Trees*, &c. in the Sense of these new Expositors, *viz.* as if by those Words God gave Commission

to his universal Agent to produce them. Do we know of any natural *Mechanism* in the World, capable of forming Atoms into all the Species of Beings in a few Hours Time? Is this according to the present Course of Nature and second Causes? If not, why then, all these Productions at first required the immediate Concurrence of the Almighty *Fiat* to produce them.

Ver. 14. *And God said, Let there be Lights in the Firmament of Heaven:* With the other Verses, concerning the great Luminaries, to Verse 20.

The chief Difficulty in this Place, with respect to our modern Infidels, is, that the Sun, Moon, and Stars, should be produced after the Light. But, as it has been proved before, and is evident in itself, that there can be no Repugnance in Nature, if God were so pleased, as to create the Element of Light, or at least a luminous Body, to enlighten the Earth, till he formed the Globes of the Sun and other particular Luminaries, either out of that first created Light, as is more probable, or out of the Matter of the Heavens, as he formed Trees, Plants, and Animals, out of the Earth; nothing else was required, but God's Pleasure to do so. Now that he did produce them separately, is evident from the Text; as he produced the material Earth first, and then the particular Species out of it; there can be no Repugnance in Nature either way.

Neither can there be any great Difficulty, that these Luminaries should be said to rule the Day and the Night; on the contrary it is Fact, they do rule the Day and the Night in this Sense, that the Distinction of Day and Night depends on their Appearance above our Horizon. They are also properly said to be Signs of Distinction for Times

and Seasons. The Sun, by his annual Revolution, teaches us to distinguish the Years: I speak in the Sense of the Scripture, according to the common Acceptation, and the *apparent Motion* of the Sun; since by all our Senses, 'tis the Sun that moves, not the Earth; which I do not examine in this Place; as it had been very improper in *Moses* to contradict all our Senses, by establishing the Earth's Motion, provided it had any. By the Variation of his Appearance over different Quarters of the Horizon, he makes the Distinction of the Seasons, &c. The Moon also, by her periodical Revolutions, teaches us to distinguish different Times and Seasons: As for their dividing Light from Darkness, I hope there is no need of any further Explanation. Doubtless the sacred Historian did not relate these Effects, as *philosophical Discoveries*, but only marked out the most obvious, and natural Use of these Luminaries; which is sufficient in this Place. 'Tis true, *Moses* was a learned Naturalist and Philosopher; but it was not his Intent, or necessary here, to teach us a System of Philosophy, but to relate divine historical Truths. The cabbalistical Rabbins, with some other weak or wicked Men, would have us believe, that *Moses*, by these Words, *Let them be for Signs, and Times, and Seasons*, would intimate to us, That the Stars, Planets, &c. were designed for Astrological Predictions, casting Nativities, erecting Schemes, to foretell the Fortunes of Men, Manner, or Time of their Death, and the like; which Fooleries Numbers of Men gave into in former Ages, and even to this Day some Figure-Flingers talk of the mighty Influence of the Stars over sublunary Affairs; as if mere material, mechanical, insensible Beings, as all the Stars and Planets are, could govern Free-wills, even more than Reason itself can do. It is not worth

worth while to dwell long on such Impossures : How far the Power of the Devil, or any Rulers of the Air may go, I shall not examine here ; but I am sure *judicial Astrology*, merely as such, is a mere Illusion : which may be demonstrated by this one Consideration, *viz.* In a great Fight at Sea or Land, great Storms, Earthquakes, Pestilences, and the like ; great catastrophes, where Men of all Ages, States and Conditions, are destroy'd at once, it is almost impossible, but Numbers of such Persons were born under different Aspects of the Stars, yet all run the same Fortune : Nor can it be imagined, but persons born under the same Aspects, may yet run different Fortunes ; on which Account, 'tis Loss of Time to say any more on this Head ; and 'tis abusing the sacred Text, to draw any such Conclusions from it.

Nor does it any more appear by this Text, that *Moses* designed to teach us by it, That it is the Force of the Sun, or the universal Agent under the Denomination of Fire, or in fine, the Stroke of his Rays, which gives the Earth its Motion, both annual and diurnal, when he is said to *rule* the Day, or to have the Dominion of the Day, as the *Hebrew* expresses it : Since it will be made appear, that *Moses* did not undertake to teach Philosophy, much less such a System, incumbered with so many Difficulties, not to say Absurdities ; which I am sure, no forced Derivations from *Hebrew* Books will ever prove. The Sun may be properly said to have the Dominion of the Day, and of the Year, if such a System had never been dreamt of. It was not necessary that *Moses* should decide the Question, whether the Earth or Sun moves ; he might have taught his People the true System of Religion without that. 'Tis certain, to our common Senses, as was mention'd just now, that the

Sun seems to move, not the Earth. 'Tis natural to adapt one's Speech to the common Acceptation of Men; so that *Moses*, who was to instruct the World, that *Times* and *Seasons* were from the Ordination of God, he was to speak according to the common Senses of Mankind. In fine, I may shew afterwards, that if we consider the Scriptures *alone*, they rather of the two declare to us, that the Sun moves, not the Earth: But suppose it were demonstrable that the Earth moves, not the Sun; as the Scriptures were not to teach us Philosophy, but Religion, provided they speak according to the general Apprehension of Men, it is sufficient.

These Gentlemen will be pleased to observe, that as *Moses* gives the Dominion of the Day to the Sun, so he gives the Dominion of the Night to the Moon, expressing both in the same manner; on which Account the Words to *rule*, or *have Dominion*, seem only to mean, that the Sun was appointed by God to illuminate the Earth by Day; not to drive the Earth round annually or diurnally, which in all Appearance *Moses* never thought of: and the Moon was appointed to illuminate the Earth by Night, as far as her various Phases will allow. Hence, by that Text *precisely*, we may as well maintain that the Moon moves the Earth by Night, as the Sun does by Day: yet I presume the Moon is not any way the Cause of the Earth's Motion, provided it has any such Motion, which is another Question not necessary to be decided in this Place.

We ought still to observe against these Expositors, nor can it well be repeated too often, that it was *God made* these Luminaries, as the Text says expressly, and also the Stars; not the *Ruab*, or Air, or any universal Agent, except himself. And tho' he had said just before, *Let there be Lights in*
the

the Firmament, as he had said, *Let the Earth bring forth Grass, &c.* yet the Text adds immediately, *That God made two great Luminaries*; and God set them in the Firmament; to shew us, that the first Productions of all Beings, even after the Matter was created, was immediately from God: and though God might establish mechanical Laws, by which secondary Causes might continue to act, as long as the mechanical Parts were in due Order, not at all necessary to define in this Place; tho' none could ever tell us yet, what those Laws were; nevertheless, the first Productions were quite superior to, and out of the common Course of Nature: and one would think, that the immediate Production of all the glorious Ornaments of Heaven and Earth with one *Fiat*, required something more than a Jumble of aerial Atoms to effect it.

Ver. 20. *And God said, Let the Waters bring forth abundantly, &c. and Fowl, that may fly above the Earth, &c.*

There is a Question between Commentators, though of no great Consequence, Whether the different Species of Fowls, called in other places of the Scripture, the Fowls of the *Air*, were produced out of the Waters, as the Fish were; or out of the Substance of the Earth, as other Animals; or out of the Substance of the Air? I say this Question is of no great Consequence as to Unbelievers, because God might have produced them out of the Earth, Air, or Water; or indeed, out of no pre-existing Subject; as he did the Earth, which is demonstrable must have been so produced, as to the first Matter of it, or it had never been at all. But, as on the one hand, the Text seems to intimate, that Fowl were produced as Fish were, out of the Waters; and yet there are Land Fowl, which seem

to have no Connection with Water. There does not seem any great Difficulty, if we suppose the Water Fowl, or Sea Fowl, to have been produced from Water; and the Land Fowl out of the Earth, like other other living Creatures; or perhaps, out of the Substance of Air, as their Flesh is different from the Flesh of Beasts, and their Feathers approach more to the Substance of Air. Where note, That though there is no Mention made of the different Kinds of Fowl in *Noah's Ark*, except the Pigeon and the Crow, yet 'tis certain, there was no Necessity for Sea Fowl and Water Fowl to have been there. Nor were the original Kinds of Fowls, or even Beasts, nigh so numerous as People may imagine: Promiscuous Copulations, different Climates, different Food, and the like, in Process of Time, by various Mutations and Causes, might vary the Natures both of Fowls and Beasts, that the original Species of them might not be nigh so many, as they may seem to be now. Those who have studied Nature will easily comprehend this, without calling in Question the divine Authority of the holy Scriptures; established upon such Foundations, as no Quibbles of Scepticks can ever shake. But to return:

The Production of Animals in the following Verses, containing no particular Difficulties, unless against the Patrons of an universal material Agent, we may pass them over. But to the greater Misfortune of that System, the 25th Verse immediately adds, *And God made the Beasts of the Earth after their Kind*. It must be the Effects of a strong Imagination, more than any Derivations from the *Hebrew Words*, that can persuade us, that the Air, set in any Motion, could produce either the Souls, if they have any, or even the Bodies of Brutes; and that too, not by any regular and successive

Cessive Formation, as they are produced now, but by one single *Fiat*; he said the Word, and they were made; he said, *Let them be*, and *they were*; Yet these Gentlemen (the *Hutchinsonians*) speak with such a positive Assurance of this their universal Agent under God, as if all were intirely ignorant of the true Sense of the Scripture, who believe the contrary.

Ver. 26. *And God said, Let us make Man to our Image, after our Likeness, &c.*

The Dignity of Man is emphatically mark'd out by this Text, which I hope modern Free-thinkers cannot find Fault with, unless they would have us believe, either that Man made himself, or was made by Chance; or are offended, that the Dignity of Man above brute Beasts, should be distinguished in such a peculiar manner. This God himself does by saying, *Let us make Man to our own Image, &c.* whereas he had said of other Productions, *Let the Earth produce, let the Waters produce, and the like*; but here he says, *Let us make him*: And the same Text adds another distinguishing Mark of his Dignity, *viz.* by breathing in his Nostrils the Breath of Life. All the principal Versions and Translations of this Text agree in the real Sense and Purport of it; tho' the peculiar Idioms of different Languages may express it in a manner something different: However it is obvious, that the Word *Let*, in our *English*, is peculiar to our Language, to express the imperative Mood in the third Person singular, or plural, we say, *Make thou, make ye*; but in the third Person singular, we say, *Let him make*; in the first Person plural, *Let us make*; in the last Person, *Let them make*. This Observation, tho' seemingly obvious to every one, may shew us the wrong Sense

Sense some Expositors give to the Word *Let*, in this Chapter. When the Text said, *Let* there be Light, *Let* the Earth bring forth, they would make us believe, that by the Word *Let*, all those Productions were left to their universal Agent: Whereas by the Propriety of our Language, we are forced to put the same Word in the Mouth of God, if we may be allowed to say so, when he was going to produce Man. By consequence the Word *Let* does not exclude the immediate Power of God, but is only a way of expressing peculiar to our Language; unless these Gentlemen will maintain, that their universal Agent made Man also; which far be it from me to tax them with, till they speak out.

The greatest part of Commentators in this Place suppose, that these Words, *Let us make Man*, express the Belief of the sacred Trinity, Father, Son, and Holy Ghost. To be sure, it may very well be taken, as a strong Intimation of that sacred Mystery: Which seems also to be confirmed by the sacred Penman's making use of the Word *Elohim* for God, throughout the whole Creation; which Word *Elohim* is allowed by all to be of the plural Number: Tho' no one could be a greater Assertor of the Unity of the Godhead, than *Moses* was. Further, 'tis not at all to be doubted, but that *Moses*, and the antient Patriarchs and Prophets, had some Belief of the holy Trinity, tho' they never spoke expressly of it; their People being so very prone to Idolatry; being also induced to it by the almost universal Practice of the Nations around them. Nor can it be well supposed, that *Moses* would introduce God speaking to his Angels in the Formation of Man. On which Accounts, it would not be any great Force on the Text, if we suppose here that *Moses* would intimate a joint Concurrence

currence of the Blessed Trinity in that great Work. Provided we don't understand with the *Hutchinsonians*, the execrated Three (*verbo absit Blasphemia*) or the Three Divine Persons, lying under a conditional Execration, which they say is meant by the Word *Elohim*; and which will deserve a more particular Confutation afterwards.

Nevertheless, taking the Holy Trinity in the true Sense of it, the literal Meaning of these Words, *Let us make Man*, does not necessarily require us to believe that they were spoke of the Holy Trinity; but only to notify to us more emphatically, that God himself made Man; or, that there was nothing more wanting to compleat his Works, but the Creation of Man, as the Head and Ruler over the rest, in this lower Creation: As it is Fact, the Empire of Man extends itself over this whole lower Creation, and turns the Beasts of the Fields, the Fruits of the Earth, the Fowls of the Air, and the Fish of the Deep, to his own Use and Benefit. Further,

The Word *Elohim* being in the Plural, neither expresses the Plurality of Gods, nor necessarily a Plurality of Persons, but is an Idiom of the *Hebrew*, to express the immense Power, or Powers of God, powerful in all his Attributes. If you say it is joined in this Place with a Verb plural, so it may in other Places, yet undoubtedly was always understood by *Moses* to signify one only true God. The *Hebrew* Verbs are not declined by different Variations, as the *Latin* and *Greek* Verbs are, or even some modern Languages, but more like the *English*. We say in *English*, *I did*, or *they did*; *I created*, or *they created*; where the Verb is the same in the singular or plural Number. When the *Hebrew* would express the Essence of God, it is done by *Jehovah*, *Jeh* or *Jah*, *El*, *Elah*, or in the

the *Syriac* Dialect *Eloah*, as they have different Names for God, in the singular or plural Number: But when they would express any thing of a vast Extent, they often use the plural Number, or repeat the same Word twice over. So that *Elohim*, the *Powers*, or the most powerful God, does neither express a Plurality of Gods, nor Plurality of Persons. I say necessarily, you may understand it of the Trinity, without any Prejudice to the Text, as several of the holy Fathers did, as well as several modern Expositors; but it is not necessary it should be so understood, and it is more probable that *Moses* did not use it in that Sense, on Account of the *Jews* being so prone to Idolatry; nor was there any Danger of signifying a Plurality of Gods, tho' *Elohim* be in the plural Number, and joined here with a Verb plural, when *Moses* so strongly asserted, and so frequently inculcated the Unity of the Godhead. But as he was treating of the Creation of all Things, where the omnipotent Power of God chiefly manifested itself, he always in this Chapter makes use of that Name of God, which more nearly expresses his Omnipotence, and that in the plural Number.

In our Image, &c. The *Latin* and *Greek* Version is, *To our Image and Likeness*. The Sense is much the same; undoubtedly it is meant of the Soul, not the Body. 'Tis demonstrable, that God is not mere Matter, as all Bodies are: by Consequence the Likeness cannot be in the Body, and corporeal Figure of Man: God is a pure Spirit; the Likeness therefore of Man to God consists in his Soul being a Spirit, not of infinite Perfection, as God is, but a real spiritual Being distinct from, and independent of Matter, as to its Essence; indowed with Knowledge and Understanding, capable of directing both itself, and the other Parts of

the Creation within its Sphere of Activity ; as it is Fact he has a very great Dominion over the Beings of this lower Creation, both animate and inanimate.

Nor is the Soul of Man a mere Breath, or an *Afflatus*, as the impious *Toland* (so he was frequently called) would have us to understand the Text, when it is said, that *God breathed in the Nostrils of Man the Breath of Life*. By which he seems to mean, not a real spiritual Being, distinct from all the Organs of the Body, but I don't know what sort of Motion given to the Machine of the Body, which makes it perform the Operations we see in Man. This impious System, against the Being of a real, rational Soul in Man, is confuted in all its Branches, in a former Treatise of the *Great Duties of Life*, in the Article of the Immortality of the Soul. If Mr. *Toland*, by his *Afflatus*, means a *Life-giving Principle* capable of Knowledge, and really distinct from Matter, and independent of it, as to its Being, 'tis much the same as an immortal Soul : If he means a mere Accident, a thinking Quality, or a mere transient Motion given to the Body by the Breath of God, to subsist no longer than the Machine is in order, 'tis either a mere nonsensical Quibble, or an unphilosophical, as well as impious Notion.

Ver. 27. *Male and Female created he them.*

Some No-thinkers, as Dean *Swift* called the Free-thinkers, or at least wretched Thinkers, would have us believe, that God left out the Woman in the six Days Creation, and compleated his Works before the Woman was made ; because the Production of *Eve* is described in a separate manner in the next Chapter. They seem to mean this as a Sneer on the Mosaical Creation ; as if *Moses* had forgot the Woman, or look'd upon her as a mere

Ap-

Appurtenance of Man: or as some *Jewish* Rab-
bins, either from *Plato*, or from some wrong Tra-
dition, imagined that *Adam* was created an Andro-
gyne, and cut in two afterwards. These foolish
Suppositions are directly contrary to the sacred Text,
which says expressly, before the six Days were com-
pleted, That Man, or Mankind, were created,
Male and Female; is not that a Man and a Woman
at least? Neither does the Text say that God
created him Male and Female, but *them*; which
them is expressed in the plural Number, both in
the original *Hebrew*, and in all the other Versions;
only in the *Arabic*, according to *Walton's* Tran-
slation in his *Polyglot*, it is *ambos*, both: to shew
that a Man and a Woman were created, and that
neither of them had their Being but from God. If
Moses in the next Chapter gives a more particular
and distinct Description of the Formation of the
Woman from a Bone of *Adam*, it was, as the Scrip-
ture marks expressly, to inculcate the strict and in-
dissoluble Union between Man and Wife. But if
we would infer, that the Woman was not created
in the first six Days, from the distinct Description
of her Formation in the next Chapter, we may as
well infer, that the Man was not created till then;
for there is a distinct Description of the Formation
of *Adam* in that Chapter, which is not in this.

As for the Notion of the first Man being cut
in two from an Androgyne, it is so ridiculous, it is
almost a Shame to mention it. *Male and Female*,
says the Text, *created he them*. 'Tis true, when
their Likeness to God was declared, it is said *him*;
because Man and Woman have the same human Na-
ture, and both were created to the Likeness of God.
But when the different Sexes are mentioned, it is
said *them*, to shew that both the Man and the Wo-
man were *then* created.

From

From this Text, with some others, both of the Old and New Testament, misunderstood or vilely misapplied, as also from the distinct Description of the Creation of *Adam* and *Eve* in the next Chapter, whereas Male and Female were said to be created before, Monsieur *Pereyre* drew his romantick System of the *Preadamites*, viz. That the first created Man and Woman were long before *Adam* and *Eve*; who, according to him, were only the Progenitors of the *Jewish* People. As this whimsical System, as good as died with the Author, who also recanted, and disowned it before he died; and as there can be no antient Histories or Monuments in the World brought for it, or against it, but the old Testament, I think it is pretty evident from this last, that *Moses* makes *Adam* and *Eve* not only the first Parents of the *Jewish* Race, but of all the World. *Adam*, in the next Chapter, is represented as the Head of the whole new Creation. Immediately after the first Creation, Paradise is planted, and *Adam* placed in it in the primitive State of Innocence; all Beasts are brought to him to give them their Names; the long Lives of the first Men, for peopling the World, are marked out; *Eve* is called the Mother of all Living: In fine, the whole succeeding Chapter represents the World in its first Infancy, and *Adam* and *Eve* as the first People of this infant World, not as if there had been Numbers of People before them, as this frantick Author supposes. But it is giving it an Air of something, to spend any more Time about it.

The whole System at Length, with its Confutation and Account of the Author, may be seen in the *Histoire des Dogmes & Culte de l'Eglise* of Monsieur *Jurieu*, heretofore chief Minister of the *French Refugees* in *Holland*. In that learned Work Mr. *Jurieu* informs us, that *Perayre* was Secretary to the Prince

Prince of *Conde*, when in his Banishment at *Brussels*. He was a Hugonot when he wrote that Sytem, only to make himself talk'd of, as Mr. *Jurieu* conjectures. He turned Catholick afterwards, and made a solemn Recantation of his Errors, and of this Sytem in particular. Mr. *Jurieu* calls it a *Theological Romance*. The Author of it supposes many Ages of Men before *Adam*, yet allows that *Adam* was produced of the Dust of the Earth. His *Preadamites* had no Law given them by God, and by his Consequence there was no imputed Sin in the World before *Adam*. This he pretends to establish on a hard Passage of St. *Paul*, in the 5th Chapter to the *Romans*: *For unto the Time of the Law, Sin was in the World, but Sin is not imputed while there is no Law: But Death reigned from Adam to Moses, &c.* 'Tis not my present Business to enter into the Discussion of the difficult Places of the New Testament; but it is evident St. *Paul* did not mean by this, that there were Men before *Adam*; not only because it is directly contrary to the *Mosaical* Account, but because the same Apostle says expressly in the 17th Chapter of the *Acts*, Ver. 26. *And made from one all the Race of Men to inhabit on the Face of the whole Earth.* 'Tis observable, that St. *Paul* speaks to Men who were not of the Race of the *Jews*. The *Greek* Text expresses it, *From one Blood*; or, from one Stock. If all the Race of Men on the Face of the Earth came from one, undoubtedly *Adam* was that one in St. *Paul's* Meaning, what became of the Descendants of these *Preadamites*? 'Tis equally preposterous to imagine, that this *one* was the first of the *Preadamites*; if so, what became of the Descendants of *Adam*? As for the Passage in the fourth Chapter of *Genesis*, Ver. 14. where *Cain* says, *Every one that shall find me shall slay*

slay me : The Wickedness of his Crime, and his own guilty Conscience, might make him afraid of his own Descendants. Besides, if it were necessary, 'tis no very difficult Matter to prove, that there might be many thousands of Men before the Death of *Cain* : Who also expresses his Fears rather for the time to come, than for the present. But I am afraid the Reader will think I have dwelt too long upon it already.

Verse 28. *And God blessed them, and said, Be fruitful, and multiply, and replenish the Earth.*

Some Persons may imagine, that these Words, *Be fruitful*, or *increase and multiply*, imply an absolute Command for all Persons to marry, who are capable of it ; and by Consequence, that *Celibacy* is condemned by it. But it is certain, these Words do not imply such a Command. The Text here evidently applies them as a *Blessing*, and a Power given them to propagate their Kind by Marriage : as we see in the next Chapter they were to be two in one Flesh, more inseparably united than any other Relation, so as to forsake Father and Mother and cleave to each other. This seems to be the natural and evident Purport of the Text, imply'd by the Words, *God blessed them*. How did he bless them, but by giving them Power and Fecundity to multiply their Kinds ? which are certainly temporal Blessings : but not to be obliged to exercise this Power, but when the Dictates of right Reason, and the Laws of Nature and Religion, told them it was proper to do it ; otherwise it would be filling the World with wild Confusion, and Curses instead of Blessings. However it insinuates, both that the World was to be peopled, and that it was to be done by Marriage, not by promiscuous Copulation.

2. If this were an exprefs Command, as it was given by God's own Mouth, from the very Origin of the World, all Persons who live in voluntary Celibacy, either all their Life, or a considerable part of it, without propagating their Kind after they are fit for it, must live in open Breach of one of the exprefs Commands of God, given by his own Mouth from the Beginning of the World: But as this is absurd, uncharitable, and unreasonable, to condemn all such single Persons as guilty of the open Breach of the Commands of God: By Consequence, those Words don't imply a formal Precept, as several learned Protestants as well as *Roman Catholicks* explain it.

3. Christians who believe the New Testament, as one would think, should not look upon this Blessing as a Precept of Obligation, since our blessed Saviour himself, who came to fulfil the Law, never observed this Precept, or commanded his Followers to do it; but rather advised the contrary, when he told them, there were some who were Eunuchs for the Sake of the Kingdom of Heaven; since he chose to be born of a Virgin who never knew Man; since *St. Paul* commends Virginity so much, and says expressly, that, *He that marries does well, but he that does not, does better.* Marriage is certainly a holy State, but all Men are not obliged to engage in it, when the World is sufficiently peopled.

4. This Blessing, to increase and multiply, was expressed before in the very same Words, with respect to irrational Beings and Productions, which are evidently incapable of any moral Precept: By Consequence, by the mere Force and Purport of this Text, no Command of Obligation can be inferred; but it expresses a very great natural Benefit and Blessing given to all Beings from the Beginning
of

of the World, to have Power and Principles of Fecundity to multiply their Kind; as Barrenness and Sterility, in every respect, are look'd upon as great Misfortunes. To be sure, at the Beginning of the World it was highly proper to make use of this Blessing, as Mankind in general will always make use of it; not as an Obligation under Sin incumbent on every Particular, but as a Blessing given by God.

If you object, that Persons who *cannot* live virtuously and chastly are obliged to marry; as St. Paul says, *Better marry than burn.*

Answer. 1st. There is a very great Fallacy in the Word *cannot*; for a great many Persons may say they *cannot*, when they *will* not live virtuously: In such a Case, provided they are *sui juris* and free, they may be obliged to marry. But as God said to Cain, the *Appetite* of Sin is still under our Command; assisted by God's Grace, if we don't thrust ourselves into the immediate Occasion of it; as if a Man should put a flaming Torch to a Stack of Hay, he cannot then help burning it, let him make what Acts of his Will he pleases; but he might have kept from it. So, if all Persons cannot refrain from carnal Sins when they put themselves in the immediate Occasions of it, yet they might refrain from such Occasions. God does not command Impossibilities; 'tis Man that creates them, by running into such Occasions and Circumstances as make it morally impossible but the Effect must follow. Every one then may refrain from Sin, if he resists the Beginning of his evil Inclinations; if he daily prays for the Assistance of divine Grace; if he does not expose himself to such Temptations, as make it morally impossible, in those Circumstances, to avoid it, and will but have the Fear and Law of God before his Eyes.

Answer. 2dly, As for these Words of St. Paul, *Better marry than burn*; it might easily be shewn, if it belonged to this place, that to *burn* there, chiefly means burning everlastingly, not burning by Concupiscence, which may be resisted in all States, when it leads to Sin, by duly applying those Helps and Remedies mentioned just before. But admitting it may be applied sometimes to burning by Concupiscence, 'tis evident, it cannot mean an Obligation at all Times either to marry, or to take a Woman when Concupiscence urges; if it did, all Persons who should not marry, when that urges, would be guilty of Sin; whereas the same Apostle says, we must resist the Deeds of the Flesh: Otherwise what would become of those who live single for some Time, after they are come to Years of Puberty? Again, suppose married Persons being necessitated to separate from each other for a considerable Time, and should burn with carnal Appetites, as much as single Persons, perhaps more, would they be obliged to take other Wives, or other Husbands, if such may be called so, while their first are living? not according to the Scriptures I am sure. I own, where Persons are free and *sui juris*, 'tis better marry than burn, if they will not live chastly; nay, sometimes may be obliged to it: But where there is a prior Obligation, they are obliged to mortify the Deeds of the Flesh, or they will burn everlastingly. The Words concern both Men and Women: Are married Women, when separated from their Husbands, obliged to take a Man if they burn by Concupiscence?

Verse 31. and last. *And the Evening and the Morning were the sixth Day.*

It was observed before, at the mention of the first Day, that tho' we should not be able to comprehend

prehend the Motives of the Almighty in creating the World in the Space of six Days, rather than all at once ; either way being equally possible to God, yet his resting on the seventh Day, and *sanctifying* it, in such a solemn Manner, seems to imply some great and religious Duty incumbent on Men, instituted from the first Origin of the World, *i. e.* the Sanctification of the seventh Day ; or at least one Day in seven. That as Men received all from God, they should not live unmindful of his Benefits ; but should be obliged to set apart one Day, at proper Intervals, to pay their Adorations to their Creator. This, so far from being inconsistent with Reason, is not only natural and rational, but I believe was look'd upon as a strict Duty, by all Christians at least ; till Monsieur *Jurieu*, the *Hugonot* Minister in *Holland*, called it in Question, in his *Histoire des Dogmes*, c. 15.

Monsieur *Jurieu* there endeavours to prove, that the Sanctification of the Sabbath was not obligatory with respect to any Persons, till it was made one of the Precepts of the *Decalogue*. To give him his due, he sets the Arguments *pro* and *con* in their proper Light ; but happens to chuse the wrong Side of the Question. As that learned Work (his *Histoire des Dogmes*) is not in every body's Hands, nor as yet translated into *English*, as I know of, I shall faithfully give the Reader the Heads of his Arguments on both Sides ; and shew where he is Wrong in his Choice. 'Tis not an easy Matter to assign his Motives for such an Opinion, shocking and offensive to Christian Ears. But by his endeavouring to prove afterwards, that there was no set Form of Worship till *Moses's* Time ; no Temples, no Assemblies, nor any religious Meetings, unless in private Families, nor set Times for Prayer or Sacrifice ; but every eldest Male was Priest in his own Family, and offered Sacrifices when, and

where he thought proper ; and on this Account he thinks, there was no Observation of one Day more than another ; by Consequence, in his Opinion, no *Sabbath* to be sanctified. But one may guess at another Motive in Mr. *Jurieu*, for endeavouring to establish such a System. Monsieur *Jurieu* was a rigid *Calvinist*, or, in other Words a rigid *Presbyterian* ; very much leaning to that Sect of them called *Independents* : No wonder therefore, he should endeavour to make the *Antient Patriarchal Church* to consist of separate Congregations, or rather separate Families, independent of each other. But, admitting that this last were so ; it does not follow in the least, that the Church of *Christ* was so instituted : Nay we are sure, that even the *Jewish Church*, instituted by God's immediate Authority, as well as the Christian Church, was not instituted in such separate Congregations, independent of each other. Mr. *Jurieu* therefore, may prove as much as he pleases, that his *Calvinistical Conventicles* have some faint Resemblance with the way of Worship before the Law ; provided he will not make a Christian Church of them. Neither does it follow at all, supposing there were no publick Temples, nor Meetings assigned for publick Worship before *Moses's* Time, that there was no Sabbath to be sanctified, tho' there was no mention made of it after, till the Commandments were given ; because there both may, and undoubtedly were several religious Obligations incumbent on Men, whether they lived separately, or in Community ; whether they exercised their Devotions in publick Assemblies, or in private Families, as this of sanctifying the Sabbath might be one. But to examine his Arguments more particularly, for such an out-of-the-way System.

His first Argument is drawn, as he thinks, from the *Silence* of *Moses* on that Head : But how can

Moses be thought to be silent in it, when he mentions the Institution and Consecration of the Sabbath in such a solemn Manner by God's own Mouth, when he had finished the Creation, *Gen. c. ii. v. 2.* And on the Seventh Day God ended his Works which he had made, and he rested on the Seventh Day from all the Work which he had made, *v. 3.* and God blessed the seventh Day, and sanctified it, because that in it, he had rested from all his Work, which he had created and made; by which we see, that instead of being silent in it, nothing can be more solemn than the express Sanctification of it. What was the Meaning of such a solemn Sanctification, if Men were not to sanctify what God had sanctified? So far the *Letter* is more against him than for him. I hope it was not necessary, that *Moses* should repeat this Sanctification in every Chapter. Nay we find afterwards in *Exodus*, before the Decalogue was promulgated, that the Children of *Israel* were expressly ordered to gather a double Quantity of Manna, to serve them for the seventh Day; and the Sanctification of it is confirmed by a Miracle, since the Manna would corrupt and putrify, if kept on any other Day; yet on the seventh Day it would keep sweet: This was before the Ten Commandments were given. And when afterwards the Decalogue was promulgated, the Sanctification of the Sabbath is rather repeated, than represented as newly instituted; *Remember thou keep holy the Sabbath Day.* Thus, I presume, no Argument can be justly drawn from any Silence of *Moses*. But

2. *Moses*, says he, never mentions any Assemblies, Sacrifices, or Exercises of Devotion, on that Day, more than another; nor ever taxes any one with the Violation of it, from the Beginning of the World: Whereas he mentions a great many other Sins of Men, and even Particulars; as the Murder

of *Abel* by *Cain* ; the Sins of *Sodom* ; the Incest of *Lot* ; the Sin of *Eſau*, in ſelling his Birth-right ; the Idolatry of *Laban* ; the Violence of *Simeon* and *Levi*, in killing the *ſichemites* ; the ſelling of *Joſeph* by his Brothers, &c. Is it poſſible, ſays he, that none of the Sons of Men ever violated the Sabbath ? or that there ſhould be no mention made of ſuch Violation ? nay, there is no mention made of it among the Crimes of Men, which brought on the univerſal *Deluge*.

Answer. Such negative Arguments, from Silence of Facts, are oftentimes very fallacious. There is no particular Mention made of any Prayers, or Devotions paid to the ſupreme Creator, by Numbers of holy Men (as doubtleſs there were ſuch, before the Flood, as the Children of God, diſtinguiſhed expreſſly from the Children of Men) or even after the Flood ; except in ſome Sacrifices, on particular and extraordinary Occaſions ; as in *Noah's* coming out of the Ark ; *Job's* Prayers and Sacrifices for his Children ; *Abraham's* and *Jacob's* Sacrifices, &c. But muſt we infer from thence, that no holy Men ever ſaid Prayers, or paid any Adoration to the ſupreme Deity ? Again, ſuppoſe on *Hypotheſis*, it were admitted, that there were no publick Meetings for Devotion, on that Day, does it follow from thence, that the holy Servants of God, of which to be ſure there were ſome at all Times, might not ſanctify that Day in their own private Families, which they knew that God had ſo ſolemnly ſanctified ; if holy Men always ſanctified it in their private Families, it were ſufficient ; tho' wicked Men might neglect this as well as other Duties ; which are not expreſſly mentioned ; on which Account no negative Argument from Silence of Facts, precisely as ſuch, can be concluſive. Neither does Mr. *Jurieu's* Hypotheſis ſeem to be a true one ; tho' admitting
it,

it, it does not signify much to his Purpose, *viz.* that there were no publick Meetings, or Assembling of Persons together, to pay their Adorations to the supreme Deity ; among which, sanctifying the Day, which God had sanctified, was a known Duty ; at least among those who feared the Lord : I say, such an Hypothesis, as Mr. *Jurieu* takes for granted, does not seem to be absolutely true and certain ; because the Descendants of *Seth*, who are called the Sons of God, in Opposition to the Descendants of cursed *Cain*, called the Children of Men, in all Probability, preserved themselves in a religious Body, observing the Law of Nature and Duties inculcated to them by *Adam*, and the Sanctification of that Day, which God had sanctified, till at length even those were corrupted by the Daughters of Men. The same in all Probability may well be supposed with respect to *Noah's* Family, or Part of them at least, as long as they lived under his Care ; as also of *Abraham's*, *Isaac's* and *Jacob's* Families, down to *Moses's* Time ; for the Midwives feared the Lord in the Land of *Egypt*. And we see the Children of *Israel*, even in the Desert, before the Decalogue was promulgated, were not to gather their Food on the Sabbath, when they could do it the Day before.

As for the Crimes which are particularly mentioned in the Old Testament, before the Law ; and no Violation of the Sabbath mentioned among them ; beside that it is a mere negative Argument, 'tis possible, the Persons, whose Crimes are there mentioned, tho' very great ones, were not guilty of the Violation of the Sabbath, among their other Crimes. May not Men commit some Crimes, even heinous ones, and not be guilty of all others ? The present Race of the *Jews* are supposed to make no great Scruple of some very immoral Practices ; yet they are scrupulous almost to a Folly in the Observation
of

of their Sabbath, and abstaining from Blood. And there are some who would be thought very good Christians, who make less Scruple of cracking the rest of the Commandments on a Sunday, than playing at Cards, or even singing an innocent Song. One might add, that tho' the Sanctification of the Sabbath was as old as the World, and was always look'd upon as an Obligation by pious Persons, let what will be said of the Wicked, who are out of the Question at present; yet the Violation of it was not so crying and shocking, as some of those Crimes mentioned above; and tho' the Memory of it was not quite obliterated in the World, as will be seen by and by, yet the Generality of Men, of whom the Wicked are the greatest Number, might no more regard that Obligation, than they did others more shocking to Nature. As to the Crimes of Men, which brought on the Deluge, there is no particular Species of Sins mentioned in holy Writ; but only that all Flesh had corrupted their Ways: Yet it is not to be doubted, but that there was scarce any Crime in Being, which was not committed by that Free-thinking Race: No wonder then, that the Violation of the Sabbath was not mentioned, when Crimes of a deeper Dye are not. By which one sees that negative Arguments drawn from the Silence of the Scriptures, are not to be depended upon.

3. His third Argument carries the Appearance of some Difficulty along with it. For Example, that God gave but one Command to *Adam* in Paradise, viz. not to eat the forbidden Fruit: Whereas if he were obliged to sanctify the Sabbath, he must have had two Commands laid upon him at least; with other collateral Considerations to strengthen such a Supposition, all which will fall of themselves when their principal Foundation is taken away: Wherefore

Answer.

Answer: 1st. Tho' this Argument also seems to border upon the Negative; surely Mr. *Jurieu* could not think seriously, that *Adam* had but one Obligation upon him, *viz.* not to eat the forbidden Fruit? For, tho' they are not mentioned in particular, was not *Adam* strictly obliged to adore, love, and worship his supreme Creator, who had drawn him from nothing, and placed him in that happy State? was he not obliged to offer the Sacrifice of Praise and Thanksgiving, for Benefits received? with a great many other Duties from the Creature to the Creator; not to mention abstaining from Sins against the Light of Nature, which without doubt he was disposed faithfully to observe. He must know also, that God had blessed and sanctified the seventh Day in a most solemn Manner, and could not imagine any other than that it was to be look'd upon as holy and sanctified. So that it is evident *Adam* had more than one Obligation on him, from his first Creation. However, there is a very just Distinction to be applied, as to what this Author advances, *viz.* of only one Command being given to *Adam* in Paradise; on which Account the following Distinction may justly be applied to it.

'Tis answered therefore *2dly*, That there was but one Command given to *Adam* in Paradise, for the Breach of which both he, and his Descendants, were to die everlastingly; in this Sense it may be admitted. But it is both false and impious to advance, that *Adam* had no other Obligations upon him with respect to his Creator, but abstaining from the forbidden Fruit; such as those mentioned just now; as also that of sanctifying the seventh Day, which he could not but know, God had sanctified; tho' God was pleased to make the forbidden Fruit, the particular Trial of his Obedience. But, as this is Mr.

Jurieu's

Jurieu's chief Argument, one sees by it, how far learned Men may be biaſſed for a particular Cause; and how little Strefs is to be laid on ſuch Arguments, ſince it's evidently built on a Fallacy; as it is evident, that *Adam* had other Obligations upon him, tho' the Breach of them might not entail eternal Damnation upon him and his Poſterity, in the Manner, the Eating the forbidden Fruit was to do, if the Hand-writing which was againſt him, had not been reverſed by our Bleſſed Redeemer.

But, ſays he, the forbidden Fruit, was the only *poſitive* Command laid upon him by God, by Conſequence he was not obliged to obſerve the Sabbath, *Answer.* Suppose the Antecedent were admitted; the Conſequence is a very lame one; all that can be inferred from it is, that *Adam* had not incurred the Penalty of original Sin, but by the Breach of that poſitive Command. However, there may be a Fallacy in the word *poſitive*: Becauſe, tho' God did not repeat the Obligation of the Sabbath; yet he had poſitively bleſſed and ſanctified it before; and as *Adam* was obliged by the Light of Nature to conſecrate ſome proper Intervals, for the Adoration of his Creator; God himſelf having conſecrated the ſeventh Day, it had been criminal in him not to keep it holy, as God ordained it ſhould be. This will be further enforced preſently, when we come to the affirmative Part of the Obligation. However, it is evident already, that Mr. *Jurieu's* Arguments are not ſuch evincing Proofs, as ſuch a ſingular and bold Aſſertion requires.

The reſt of his Arguments are, *firſt*, That the Sabbath was given to the *Iſraelites*, as God's choſen People; which he thinks is proved by *Deut. v. Remember thou wert a Servant in Egypt*, and that God drew thee thence with a ſtrong Hand; therefore has he commanded thee to obſerve the Day of
the

the Sabbath. *2dly*, That the Sabbath was given as a *Sign* of their Alliance with God : As in *Exod. xi. Take Care to observe my Sabbaths, they are a Sign between me and you in all Generations, &c. &c.* These two Proofs arising much to the same, may be easily answered ; and indeed rather intimate the contrary to what Mr. *Jurieu* would prove, *viz.* That tho' all other Nations should neglect this great Obligation, established from the Beginning of the World, yet you my chosen People will remember to observe it ; and it shall be a Sign of your Covenant with me, if you duly observe it. *3dly*, The same Author, finding that the Sabbath was held as sacred before the Ten Commandments were given, to evade this he is so hardy, not to say audacious, as to advance a *prior* Promulgation of that Precept before those Commandments ; not from the Beginning, nor for all the Race of Men, but only in the Desert by *Moses*, and only for the Children of *Israel* : But when, or in what part of their Peregrination, he does not mention ; nor indeed is such a Promulgation to be found, but in his own Invention. We find, 'tis true, that the Sabbath is mentioned, and that too as a strict Obligation, before the Decalogue was given ; but no particular Promulgation of the Sabbath, as a new Law ; but rather as an established Obligation, very well known to the Children of *Israel*, by the Tradition of their Fathers from the Beginning. Such a rash and forced Assertion, is a sufficient Evidence of the Weakness of his Cause. As to what the same Author brings from the *Jewish* Rabbins to strengthen his Opinion, is of no weight. 'Tis very well known, those rabbinical Doctors are not always to be believed in their Traditions, to magnify the peculiar Care which God had over them above all other People ; that it is not worth while to enter
into

into the Discussion of what the *Jewish* Doctors hold in that respect.

But to counter-balance the Tradition of the Rabbins, Mr. *Jurieu* is forced to acknowledge, *ibid.* c. 16. That there was a traditional Observation for counting the Weeks by seven Days, not only from *Noah's* Time, but, as he thinks, from the Beginning of the World. This is pretty plain from the History of the Deluge, in which *Moses* tells us, That *Noah* expected seven Days, to see if the Waters had uncovered the Earth; he let out the Crow and the Pigeon, and when they returned, he expected seven Days more; when the Pigeon returned with the Olive Branch, he expected seven Days longer: Just as Men now put off their Affairs from one Week to another. Thus, *Jacob* fulfilled the Week of his Marriage with *Leah*: That also the Observation of the seventh Day was perfectly known to the antient Patriarchs, before *Moses's* Time. In fine, this Author from hence acknowledges, that the Week of seven Days began with the World, as all who believe the Creation of the Scripture must; and that this Belief continued in the oriental Parts without any great Interruption for a long while: And why so? Because the Orientals, as being nigher the first Rise of the World, retained the Tradition that the World was created in six Days, and that God had sanctified the seventh Day.

Further, there are great Hints in the Remains of the Antients, that not only the Space of Weeks by seven Days were known from the Beginning, but also that the seventh Day was look'd upon as sacred by several antient Heathens: Which may be seen in *Clemens Alex.* 8th of *Strom.* and *Eusebius* in the Fragments of *Aristobulus*. *Clemens Alex.* quotes Passages out of *Hesiod*, *Linus*, *Callimachus*, &c.

to that Purpose. *Hesiod's* Words, as quoted by Mr. *Jurieu*, are ἐπιδόμη ἱερὸν ἡμέραν, *The seventh is a sacred Day*; and *Linus's*, “On the seventh Day all Things were finished; the seventh is beautiful; the seventh is the Origin of all; the seventh is perfect and compleat.” The same Author [*Jurieu*] quotes a Passage out of *Theophilus* Bishop of *Antioch*, to *Autolycus*: “The greatest Part [of the Heathens] are ignorant of the Name of the seventh Day, nevertheless all Men celebrate it.” *Josephus* in his second Book against *Appion* says, “That there is no Grecian City, nor Barbarian, nor any Nation, where the Custom of observing the seventh Day, which we observe, has not reached.” And *Philo Jud. Lib. de Cosm.* calls the Sabbath εἶσις πανδημος, *a Feast with all People*; with several other Testimonies looking that Way, mentioned by Mr. *Jurieu*: yet he dares not own the Sabbath to have been obligatory, till about the Time of the *Decalogue*, for fear it should destroy his independent Principles. But suppose it were admitted, that before *Moses's* Time, the religious Worship of the true God was exercised by Families, or People independent of each other, yet when God was pleased to establish revealed Religion, neither the Mosaical nor Christian Church was established on independent Principles; which I presume is not necessary to prove here.

The Fallacy of Mr. *Jurieu's* Arguments, his own Concessions, the Tradition and Belief of all Christian Churches, for the Sanctification of one Day in seven, with what has been said in Answer to his Arguments, requires very little more for the intricate Confutation of such a singular and bold Assertion. Wherefore,

Lastly,

Lastly, The Scripture is so express for the Sanctification of the Sabbath from the Beginning of the World, that one would wonder how Persons pretending to believe the Old or New Testament, can call it in Question. *Gen. ii. 3. And God blessed the seventh Day and sanctified it, because that in it he had rested from all his Work which God created and made.*—No one can deny, without denying the Scripture, that God did bless and sanctify that Day; nor can we imagine, that *Adam* and his Descendants could be ignorant of its being so blessed and sanctified by God : This is a Supposition, I believe, even *Mr. Jurieu* durst not maintain. It would be almost as wild an Imagination to dream that Persons who knew, nay, were informed of it in so solemn a manner, that God had sanctified it, were not obliged to sanctify it also ; at least it would be such a shameful Evasion and Quibble, as no sincere and learned Person can be guilty of. But even to stop such an Evasion, the same Scripture expressly shews, that this Day was to be kept holy, independent of the Decalogue, in the most strict manner, before the Ten Commandments were promulgated, and the Obligation of it confirmed by two signal Miracles ; one, that Manna would not keep over Night, except on the Sabbath ; on that Day, it would keep sweet : the other, that there was none to be found on the Sabbath, tho' it fell on all other Days, *Exod. xvi. 22. And it came to pass, that on the sixth Day, they gathered twice as much Bread, two Omers for one Man : and all the Rulers came and told Moses. ver. 23. And he said to them, This is that which the Lord has said, To Morrow is the Rest of the holy Sabbath unto the Lord: Bake that which you will bake, and seeth that which ye will seeth, and that which remaineth over lay up for you to be kept until the Morning.* ver.

24. *And they laid it up till the Morning, as Moses bade, and it did not stink, neither was there any Worm therein.* Ver. 25. *And Moses said, Eat that to Day, for to Day is Sabbath to the Lord, to Day you shall not find it in the Field.* Ver. 26. *Six Days ye shall gather it, but on the seventh Day, which is the Sabbath, in it there shall be none.* Ver. 27. *And it came to pass, that there went out some of the People to gather it on the seventh Day, and they found none.* All this was before the Decalogue was given, and supposes still that that Day was to be kept holy.

Hence, to evade these Testimonies, Mr. Jurieu was forced to have Recourse to that chimerical Subterfuge, viz. That *Moses* had promulgated the Sanctification of the Sabbath, as a peculiar Law given to them to distinguish them from other People: Whereas one would think they were distinguished sufficiently by Circumcision; but as to the Sabbath they knew, that God had sanctified it from the Beginning of the World. *Moses* indeed might inculcate this Obligation to them more strongly, because they were going to be God's chosen People in a more peculiar manner; and by Consequence they, of all People, should not neglect this Obligation coeval with the World. Hence also the Injunction of sanctifying the Sabbath is mentioned afterwards in the Decalogue, as an Obligation known to them: *Remember thou keep holy the Sabbath-day*: Which clearly intimates, that such an Obligation was of a more antient standing; and tho' neglected by other People, as most other Duties were, yet God's chosen People were to remember to sanctify it.

Thus we are come to the End of the Mosaical Account of the Creation, as included in the first Chapter of *Genesis*; which is what was chiefly undertaken in this Dissertation. I don't question but

it will appear to any serious and judicious Reader to be a just and natural one, as far as the primitive Origin of all Things will allow ; which some of the wisest Heathens of Antiquity gave up as beyond human Capacity : Others made the most confused Jumble of it, and even the most fictitious and inconsistent Stuff as was possible for human Reason to invent. Tho' the Mosaical Account is chiefly *historical*, not philosophical ; yet it does not clash in the least with natural Reason or Philosophy, which are quite different Things. But it is such an historical Account, as could not be known to Men, but by Revelation ; either traditional, thorough the ancient Patriarchs, up to *Adam* ; who as he was not in Being when the Heavens and Earth were created, so he could not know the Particulars but by Revelation ; or it might be made known to *Moses* immediately from God : But that it neither clashes with Nature, or any known Principle of Philosophy, will appear by making a short Recapitulation of the whole, according to the foregoing Explanations.

In order to which we must consider, that *Moses* having proved his divine Legation, by so many incontestible Miracles, in this legislative Capacity he was to instruct them in the Grounds and Foundation of all true Religion ; that is, the *Belief* of a God, the supreme Creator and universal Cause of all Things. I hope this no way clashes with Philosophy. We must also consider, that the Men he was then instructing both had been surrounded with Idolaters, who worshipped not the true God ; and were going to be settled in the midst of the grossest Idolatry : Great part of the World was already overrun with it ; some adored the Planets (in a Sense as will be explained afterwards) particularly the Sun ; some adored the Elements ; some the
Idols

Idols of mortal Men ; some sacrificed to Devils, as *Moses* himself declares to them. These last in *Hebrew* are called *hairy* ones, or *shaggy* ones, of which more in another Place. Very likely those evil Spirits might appear to Men in the Shape of Satyrs, or *Pan*, whose Worship, by the Accounts of all Antiquity, was very early : Others might believe the World to have been eternal, or existed of itself without a Cause, and might worship it as the only God. All these impious Notions *Moses* was to destroy in the Minds of Men ; which he did effectually, by declaring to them, as the Foundation of his Law, and that too agreeable to the justest Dictates of Reason, That the Heavens and Earth, and by Consequence all that is contained in them, had their first Being from God ; and by a further Consequence, they could not be Gods, and vain was their Worship. So far is intirely agreeable to natural Philosophy.

But then to convince them still more, and to give us a still more distinct Idea of the Works of God, he descends to the Elements and distinct Species of Beings, which might equally have been created by God all at once, or at different Degrees, as he thought proper : This last was more capable of making deeper Impressions in the Minds of Men. Accordingly God created the universal Substance, or Matter of all Things ; of the material Heavens, of the Air, Earth, Water, and such as are commonly judged the Elements of all Things. The Earth was a mere terrestrial Mass, without any Ornaments, Fruits, or Grass : The Air was created in its proper Nature, as yet without any of its other Ornaments : The Waters, as yet, without their proper Productions : Neither was there any Light as yet made ; but Darkness, a Consequence of the Absence of Light, was spread upon the Abyss of

Waters which covered the Earth ; tho' all Things were present to the Eyes of God, there were no living Creatures yet to enjoy Light ; and the Spirit of God, or the immense Fluid of the Air, lay upon the Waters, as the Waters lay upon the Earth. Thus having described the Creation of all the material Part, which I am sure contains no manner of Impossibility in it ; on the contrary, if God were so pleased as to order the Creation by sensible Degrees, the material Substance of all was naturally to be created first ; whether in gross Substance, or in Atoms, does not much concern this Place,

Then, as Light is generally supposed to be one of the Elements, certainly it is one of the most glorious Productions of all the System : Immediately on the Production of the other Elements, God was pleased to proceed to the Production of Light and Motion ; as, according to our Conceptions, if Light be an Element, 'tis judged so by the general Acceptation; instead of any Contradiction, 'tis more natural to produce the Element of Light before the distinct Species of it ; as he did that of the Earth, Air, and Water. It does not appear by the Text, that any Motion was produced before this, but only the seminal Treasures of all other Productions, agreeable not only to the sacred Text, but to the universal Tradition of all Antiquity. On the Production of Light Motion began of Course ; for tho' *Moses* does not declare what Light consists of, but merely relates the Matter of Fact ; nor indeed have the greatest Philosophers given yet any satisfactory Account of the Nature of Light ; that is, what it consists in : only it is generally acknowledged now, to consist of material Particles, indowed with almost an inconceivable Agility and Motion, *i. e.* capable of being moved ; surely we ought not to blame *Moses*, if he does not give us the Nature of it, any more

more than he does of Earth and Water : Why then, if we believe with *Moses*, that God produced a Body of Light, whether out of the Matter of the Heavens, Air, or any other Subject, is not material here ; or of itself, without any preexisting Matter, tho' not distinguished into the Sun or Stars ; which Light nevertheless might move round the Globe, or the Globe round it, and by its Presence or Absence alternately cause Illumination or Darkeness, and by Consequence make the first Evening and Morning, or as it is in the *Hebrew*, one Evening and Morning : then out of that luminous Body, or if you please, out of that Element of Light, produced the Sun and fixt Stars for separate and peculiar Offices ; as the Moon and Planets were made to reflect the Rays of it : 'Tis evident there is not the least Impossibility in this, but rather more agreeable to the general Course of Nature, and particularly to the Tenor of the sacred History ; first relating Generals, and then descending to Particulars.

After the Production of Light, immediately follows the Separation of the Waters from the Waters, as a natural Consequence of the Production of Light and Heat ; God causing by it an immense Quantity of Waters to exhale in Vapours and Clouds from the Face of the Earth, to be supported by the Firmament or Expansion of Air between them and the Earth, and to fall down again in Rains, as he thought proper. The immense Quantity of Waters, which, 'tis Fact, are taken up daily, being rarified and rendered fit for it by Heat, and are still contained in the Clouds above the Expansion of Air, must of Consequence diminish the Waters on the Earth to a great Degree, that now the remaining Waters were not sufficient to cover the Earth, but, according to the Nature of Fluids, must run off into the immense

Channels and Hollows destin'd for their Reception; whether made expressly by God at the Formation of the Earth for that Use, as is more likely, and are called Seas; or, whether such Depths and Cavities might not be worn and more enlarged by the vast Bulk and Weight of the Waters lying upon the Earth, and working away the softer Parts, and driving them in Heaps, to enlarge those Channels, is not necessary to determine; there is no Inconsistence either way. 'Tis certain the Force of Fluids, especially in an immense Bulk, is prodigious. I have shewn already, and shall prove more amply afterwards, that to explain this Separation of Waters from the Waters by the Firmament, there is no need to imagine any Quantity of Waters carried up and preserved in any fictitious Spheres, no one knows where; nor yet to imagine with the *Hutchinsonians* and Dr. *Woodward*, that by the Firmament is meant an immense Vault in the Center of the Earth, filled with Air before, but now taking in the Waters, to uncover the Earth, and make it start up its Head. No, there is not any need of such precarious Suppositions: for since the *Hebrew* Word for Firmament properly signifies Expansion, nay that very Expansion which is generally taken for the Sky above us; even God himself called this Expansion or Firmament, *Heavens*: And in fine, since this Expansion both can, and actually does separate an immense Quantity of Waters, which, were they to fall down in a short Time, as they did at the Deluge, were sufficient to cover the whole Face of the Earth again. 'Tis much more natural in itself, and more agreeable to the sacred Text, to take it in that Sense, than to wrest it to serve a particular System of their own Invention.

The rest of the Productions of the Earth and Seas, carry no particular Difficulties along with them,

them, provided we don't pretend to explain the Manner how, which *Moses* does not take upon him to do, unless in general by the Omnipotence of God, where there can be no Inconsistence either in the Text or Sense; provided also we don't imagine that God constituted the Air for his universal Agent, and meddled no more with it. For tho' the Scripture does not make use of the Word *Creation*, when it speaks of these Productions, yet it does not appear that any natural Agent, without the immediate Assistance of God, could produce them in the manner they are said to be produced by the Text.

The Production of the Sun and Stars, can't contain in themselves any greater Difficulty, or Inconsistence, than the Production of other Particulars. They could neither make themselves, nor exist of themselves. The only Difficulty is, that a Body of Light should be produced, before the Sun: But as one is no more impossible the other; nay we shall see presently, a very just Cause why it should be so; but if the all-wise Creator thought proper to produce the Substance of Light first, as different from other Beings; and afterwards to divide it into different Luminaries for Times and Seasons, who can say to God, Why didst thou do so? But, on the contrary, there seem to be very strong Reasons, according to our way of conceiving, why God should produce the Sun, Moon, and Stars, *after* he had produced the Earth, Water, and several other Productions; because, as there was very great Danger, and indeed too much Certainty in Fact, that Men would have strange Gods before him, those glorious Luminaries might claim the Preheminence in Man's Esteem, before all other material Beings; and in Fact were the great Objects of Idolatry, all over the World, (in the

Sense to be explain'd afterwards) perhaps the least irrational of any other ; and therefore the divine Penman, or rather the divine Inspirer of all Truth, by him, shews us, that even the Sun, let it be ever so glorious a Being, could neither be a God himself, nor the Cause of other Beings ; both, since the Sun was produced by another Cause, that is, by the God of the Universe, and even received its Being, not only after the Earth, Water, &c. but after the Earth was bid to produce and bring forth Grass and Plants according to their Kind. This was sufficient to convince Men, that the Sun was not the universal Cause, nor the God of the Universe. The rest of the Chapter, has very little Difficulty in it ; or at least nothing but what has been explained sufficiently, already ; or will be more particularly, in the following separate Dissertations, too long to be continued in this. However, I hope it appears on the whole, that there is nothing in all the Chapter, that is, in the whole six Days Creation, that clashes with natural Reason, or true Philosophy : On the contrary the most obvious and natural Sense of the Text, is most agreeable to the common Order and known Phænomena of Nature, without wrestling and straining it to serve particular Systems : Systems, more contrary to the Course of Nature, as well as contrary to the sacred Text, violently wrested to confirm their Whims, than the received Explications, which they reject, as will be seen in the following Dissertations concerning their particular Errors.

I was come so far, and just finished the Explications on this first Chapter of *Genesis*, when an infamous Book fell into my Hands, intitled *Sacerdotism Displayed*, pretended to be wrote by a *Society of Gentlemen* : But they had better have signed it *Legion*. The difference is, that the Devils *Believe and Tremble* : But this *Legion* displays its Ignorance
by

by downright Blasphemy. 'Tis true, the common Hangman ought to be the proper Corrector of a Book so horridly impious; and I scarce question but the supreme Legislature, has so much Sense of Religion, as to stigmatize both the Book and its Authors, if they can be found, in a proper Manner. However, I shall not go out of my Way for such a monstrous Piece of Impiety, Blasphemy, Ignorance of Antiquity, History, antient Languages, and the most impudent, audacious Falshoods, as could ever be raked up together by any other, but *Legion*. I shall just take Notice at present, of what more immediately regards the Foundation of the Mosaic Law in this Chapter; if God gives me Life and Health afterwards, I shall prove the following Propositions by direct Extracts out of that impious Work.

1. That it is direct Blasphemy, taking Blasphemy in its proper Sense.
2. That it is stuffed with the most notorious Falshoods, and the grossest Ignorance, real or affected, of Antiquity and antient History.
3. That it is a most insolent, impudent, and seditious *Libel* against the *Fundamentals* of our *Constitution*, antient and modern.

These three Propositions shall be proved by the literal Extracts out of this impious Work: But if God shall not give me Time to finish it, I appeal to the Book itself; where any Man of Learning may shew evidently, that not only these, but numbers of other monstrous Tenets are contained in it; shocking to human Nature, and the universal Knowledge of Antiquity.

In the mean Time, what regards the Foundation of the Mosaic Law more immediately is; That this infamous *Libel* advances, that the God of *Moses* was a mere *local* and *tutelar* God, and indeed a
mere

mere *Idol*. This is advanced over and over again in Terms, in the long Preface, and in the Body of the Libel. But, that this is most notoriously false, besides the horrid Blasphemy of it, is proved by the following Demonstration, capable of being understood by any one of common Sense, or who can but read the Bible.

The supreme, universal Cause of the World, the Creator of Heaven and Earth, Sun, Moon and Stars, and all the Effects and Species of Nature, must be the supreme God of the Universe, not a mere *local tutelar God*, or a mere *Idol*, and even inferior, on some Occasions, to the Gods of the idolatrous Nations, as these blasphemous Writers advance: This first Proposition is as evident, as Terms can express; but the God of *Moses*, whose Existence and Worship he established, as the Foundation of his Law, was the supreme universal Cause of the World, the Creator of Heaven and Earth, of the Sun, Moon and Stars, and of all the Effects and Species of Nature, as the whole first Chapter of *Genesis* declares in the most express Terms; which may be seen by any one capable of reading the Bible, and explained at length in the foregoing Paragraphs; by Consequence the God of *Moses* was the supreme God of the Universe, not a local and tutelar God; and by a further Consequence, that horrid Assertion of this deistical Society is one of the most impudent and shameful Falshoods, not to say the most impious Piece of Blasphemy, as ever was advanced by Men. There is no need to add any thing more to the foregoing Demonstration; tho' the whole Tenour of the Old Testament declares to us, that the God of *Moses*, worshipped by the *Israelites*, was the supreme God of the Universe, the God of Gods, the Lord of Lords, one only God; the only true and living God, &c. One may appeal there-

fore to all Persons of any natural Principles, who have yet any respect for Reason and Religion, what is to be done with such a horrid Set of Men? as well as, who would ever be gull'd out of all their Senses by such impious Arguments? I think I had Reason to say, that the common Hangman is the proper Corrector of such Books.

The Reasons, if they may be called such, which they bring to usher in this Piece of Blasphemy, are as false and inconsistent as their Assertions, *viz.* That the God of the *Israelites* must be a mere local, tutelar God; nay, as they assert, a mere Idol, and experienced by the Children of *Israel* to be inferior to the Gods of other Nations around them, and on that Account they so often forsook the Mosaical God, and worshipped the Gods of other Nations in his stead: Their Reasons, I say, for this astonishing Assertion, are, because it was beneath the supreme God to conduct any particular Nation, to make them his chosen People, or depute and instruct *Moses* in such a manner, as he is recorded to have done. *Answer.* Here the Mystery of Iniquity is revealed! *i. e.* 'Tis beneath, and unworthy the supreme God, to have any thing to do with Men! That *Legion* might go on in all their Impieties securely, without any Fear that God should trouble himself about them: This is the main Hinge, and the primary Origin of Deism. But this impious Notion has been confuted, by almost all who have wrote for divine Providence over the World, and the Existence of Religion: The particular Proofs may be seen in the different Treatises on that Subject, and in a former Treatise of the great Duties of Life. And in short, was it beneath the supreme God to create the first Man? or did he create himself? or was there a ridiculous inconsistent Collection of Men, or rather an infinite

nite Collection of Collections of Men, existing of themselves from all Eternity? This, I am not ignorant, is what they would fain be at: But either the supreme God must trouble himself about them, or they must spring up like Mushrooms in an infinite Series of Collections from all Eternity! one of the most ridiculously impossible Suppositions as ever could enter in the Pericranium even of a Deist.

There is another ridiculous Reason this Society of Deists gives, to make ignorant People imagine, that the God of the *Hebrews* was only a local and tutelar God, because forsooth some of the *Israelites* forsook this God, and fell frequently off from his Worship, and worshipped the Gods of the Nations round about them: They might add, that some of their wicked Kings thought the Gods of the Nations more powerful than their own, and made their Worshippers prosper in this World. They pretend also, that Mr. *W——n*, their pretended Adversary, grants, that the God of *Moses* was a local God, or tutelar God, viz. the God of Armies, or the like. *Answer.* What ridiculous stuff is this? Might not there be *Apostates*, and wicked hardened People among the *Israelites*, as well as among Christians? is it a new and strange thing to see the Wicked prosper in this World? is it an Argument, for any Man of common Sense to give into, that the Idols of the Gentiles were true Gods, because their Worshippers sometimes prospered in this World? were not the *Phœnicians*, and their Descendants the *Carthaginians*, some of the most horrid Idolaters upon Earth, so far as to sacrifice human Victims to their infernal Deities, with such horrid Rites that Nature shudders to think on them? yet they prospered a long time in this World, and the *Carthaginians* for a considerable time were a Match for the *Romans* themselves.

On

On the other hand, did not *Moses* foretell, and assure the *Israelites*, that they should be overcome, and fall before their Enemies, if they forsook the true God? could this happen, unless the Idolaters were Victors? did it not often happen just as *Moses* foretold? why might not the wicked *Israelites* apostatize from the true God, as well as the Deists apostatize from *Christianity*, and on the same wicked Notions? With such wretched Sophisms as those is the Book intitled *Sacerdotism display'd* stuff, that it is almost a Shame for a Man of Sense to stain his Paper with them. The God of *Moses* was the God of Armies, and at the same time was the supreme God of the Universe.

As for what Mr. *W——n* grants to the Deists, no Man of Penetration will wonder at it; when he endeavours to prove in his *Divine Legation of Moses* (the Book this Society of Deists pretend to answer) that neither *Moses* nor the antient Patriarchs ever dreamt of a future State. How far there may be an Understanding between them in other Matters, I will not pretend to unravel: But to pretend to prove the *Divine Legation of Moses*, because he *did not* establish it on the Belief of a future State, and acted as under the Guidance of a mere local and tutelar God, is such a wild way of arguing, setting aside the Impiety of it, as will neither gain the Author, or Deists, any Credit with Men of sound Sense or Learning.

F I F T H

DISSERTATION.

SECTION I.

*Of the Errors of the HUTCHINSONIANS
more in particular.*

SOME of these Errors are Theological, of which some are of dangerous Consequence with respect to Christianity, especially those concerning the blessed Trinity, tho' they pretend to be strenuous Assertors of it. But it is a Trinity the Christian Religion never heard of before, unless something like it in the *Patropassians*, and in *Peter the Fuller's* Additions to the *Trisagion*. Other Errors are merely Philosophical, of no great Consequence with respect to Religion, if they did not *father* them on *Moses*. In this last respect they may be reducible to Errors in Theology, whether their Philosophical System were true in itself or not; since it is imposing on the divine Writings of *Moses*, to assert, that he wrote his History of the Creation to establish a System of Philosophy. However, their System, merely as Philosophical, shall be confuted in all its Branches, to confirm still to us, that *Moses* never taught such Whims. But before we proceed any further, it will not be improper to give
some

some Account of the Author of these Reveries, and his Followers, out of their own Writings.

Mr. *Hutchinson*, the first Broacher, as I believe, of these Whims, according to the best Information I could get of him, was a Steward, or some sort of Dependent of his Grace the late Duke of *Somerset*: a learned Man, particularly in the *Hebrew*; as singular in his Explications of that sacred Language, as in his Opinions. As the Duke had a great many Benefices in his Gift, several Divines frequented Mr. *Hutchinson's* Company, whom he exhorted to study *Hebrew*, a Language so little known to others; and by that took an Occasion to instill into them both his own singular Explications of the *Hebrew* Words, and unaccountable Principles. He published several Tracts looking that way, which I have seen; as *Moses's Principia*, an *Essay towards the Natural History of the Bible*, the *Trinity of the Gentiles*, &c. the Scope of which is to establish, that *Moses* taught the only true Principles of Philosophy; that the *Air*, or *Airs*, as Mr. *Hutchinson* calls it, and sometimes the *Names*, under the three Denominations of *Fire*, *Light*, and *Spirit*, is the universal Agent of this System, and that too, as expressly taught by *Moses*, that is, by their arbitrary Explications of the *Hebrew* Words; that this *Air*, as understood above, was the supreme God of the Gentiles, which Mr. *Hutchinson* calls the *Trinity* of the *Gentiles*, and was, say they, a *real Emblem* of the most holy and undivided *Trinity*; perhaps, that the God of the Heathens might be as like the true God as possible. 'Tis certain, they as good as make a real God of the *Air*, bating, that they allow it to have been first created by God, *i. e.* the Atoms of it. This excuses them from being Idolaters. But, as to Mr. *Hutchinson* himself, he gives such
immense

immense Powers to the Air, as will be seen presently by his own Words, that it may seem doubtful whether he did not believe it to be the God of others, as well as the God of the Gentiles.

But the most dangerous of all their Errors, is that concerning the real Trinity of the Christians; which Trinity, say they, was not only expressly taught by *Moses* in the Name of *Elahim*: If they stopt there, it might be of no great Consequence; several of the holy Fathers thought so before: But they establish a new Trinity of their own, viz. a Trinity laying themselves under a *conditional Execration* from all Eternity to redeem Man. To prove this, as expressly taught by *Moses*, they always write the *Hebrew* Word for God in this Place *Elahim*, not *Elohim*, as all other Expositors, antient and modern, wrote it, except one or two, besides themselves. Which Word *Elahim*, say they, is derived from *Elah*, to execrate; and by consequence, *Elahim* must signify the three Persons of the blessed Trinity, binding themselves under a conditional Curse and Execration to redeem Man: That one of these divine Persons did fulfil this conditional Execration, was actually execrated and accurst, and hung upon the Tree in his *Divinity*; which will be proved by their own Words in express Terms, with a great many other Points seemingly offensive to Christian Ears. At the same time they pretend to be zealous Assertors of the Trinity, and seem to glory that they have found out such Proofs for it from the Derivation of *Hebrew* Words, magnifying the Authority of *Moses* both in this and in their Philosophical Principles, as taught by him, i. e. by their own Explications of the *Hebrew*, they set up for Builders of Systems in Opposition to all other Systems, inveighing most bitterly against all the hitherto established Systems, but

but withal endeavouring to usher in their novel Opinions by pompous Quotations of *Hebrew* Texts, in which they are really learned, and that generally in *Hebrew* Characters, for the Benefit of the Ignorant.

As for the Authority of *Moses*, the Respect due to Revelation, and the like, I don't question but the Reader is convinced, that no one can have a greater Veneration for his Writings than myself, or for the Necessity of Revelation in religious Matters; but it can be no Derogation from the Authority of *Moses*, that he did not set up for a Teacher of Philosophy; that was not his Business, let him have been ever so well qualified for it; particularly such a System, either of Theology or Philosophy, as these Gentlemen would fasten upon him. Neither that the Study of the Scriptures in the original *Hebrew* Language is to be blamed, but on the contrary ought to be highly encouraged, provided they don't pretend to draw new Systems merely from the Derivations of *Hebrew* Words, which one may safely say are the least known of any other Language: Systems in themselves shocking to the received Notions of Christianity, and indeed inconsistent with the Laws of Nature, as will appear when we come to that Part. Nor are they, or any others, to be reprehended for endeavouring to discover the true and real System of Nature, as far as either divine or human Lights will give us Leave. Such a System, or a real Discovery of the true System of Nature, would be very desirable, tho' never found out yet. Nor ought any one to be carried away with Prejudices for any popular System ever so much in Vogue, which our Part of the World of late Years has run into Hand over Head, merely, as one would think, from the Authority of the Teacher. I mean the unaccountable, un-

M

philosophical

philosophical System of *Attraction*, or *immechanical*, *immaterial Power* lodged in Bodies ; *i. e.* mere Matter, to draw all Bodies, without any physical Contact, without any external Trusion or Impulse whatsoever. The *Hutchinsonians* are justly Enemies to such a precarious System, as to that Branch of it, but at the same time establish another as precarious to the full ; and to give it a sacred Sanction, would father it on the Authority of *Moses*. 'Tis the Confutation of this last part I undertake in this Place, and shall examine it as a philosophical System afterwards. In the first Sense, *i. e.* by their fathering it on *Moses*, 'tis rather a theological or scriptural Error, than a philosophical one ; but will appear to be false in both. And lest Persons should imagine that I impose such Opinions on them, I shall give the Heads of their System in their own Words, which I have faithfully transcribed out of their Treatises published in Print.

First, Mr. *Hutchinson*, the Patriarch of this System, prepares his Readers for it, in the very first Page of his *Mosis Principia*. “ The Knowledge imparted in this History [of the Creation] “ is offered in general to all Men, without Regard “ to this or that Family or Tribe, this or that “ Time, or Period, or Church, not only to those “ who think themselves learned or wise, but those “ they term vulgar ; to every Man, who has been “ since, and will be ; and the *Fountain* of all their “ *real Knowledge*, of what they call *Nature*, is “ *there*. [*i. e.* in the History of the Creation and “ of the Flood.] And I have always thought that “ a Man inspired by him who created and formed “ all Things, might write, or give a Description “ of those Things with as much Certainty, Propriety, and Elegancy, and his Writings deserved “ as well to be considered as the Works of an Au-
thor,

“ thor, or Dresser up of a few idle, imaginary
 “ Stories.” But suppose *Moses* might have been
 capable of giving us a System of Nature and Phi-
 losophy, the Question is, whether he did give us
 such a System in Fact? By *Dressers* up of imagi-
 nary Stories, he squints at the *Newtonian* System.

Ibid. Page 2. The first Position of this revealed
 Philosophy is, That *Moses* teaches us, that the World
 was originally formed in Atoms. “ The first Act
 “ of God, says he, which this History treats of,
 “ was, that he produced from nothing the *Cor-*
 “ *puscules*, or Matter contained in the *Airs*, or
 “ in the Earth. Tho’ neither Substance,
 “ nor Form of Atoms, comes under our Senses.
 “ [which one may allow him in his Atoms.] There
 “ may in its proper Place appear as much Wisdom
 “ in the Forms and Sizes of these Atoms, which
 “ have been called a *Chaos*, and supposed to im-
 “ ply Confusion, as in visible Forms. The
 “ Chaos of earthly Bodies was in the Sphere of
 “ Waters; and the Chaos of airy Bodies, in *Airs*:
 “ and ’tis likely, the Matter of each celestial Orb,
 “ within a determined separate Orb or Sphere;
 “ Fluids remain in Atoms, or adhering in small
 “ Masses, &c.” So that, according to him,
Moses makes a great many *Chaoses* instead of
 one.

These *Airs*, which he speaks of, were to be the
 universal Agent, by which God produced the other
 Species. I think, says he, speaking of the Pro-
 duction of Light, or the Motion which divided the
Light from Darknefs, Page 20. *ibid.* “ I think it
 “ was for other Ends than any which have yet
 “ been assigned, *viz.* To prepare the *Airs* for the
 “ next Change or Accident, or to bring it to a
 “ greater Degree of Motion, and thereby enable
 “ them [the *Airs*] to execute a *vast Commission*,

“ which was to have *vast Consequences*, &c.” But what were those *vast Consequences*? Why, to make the *Airs*, or the Air, under the three Denominations of *Fire*, *Light*, and *Spirit*, to be the universal Agent, by which all other Things were produced; and from which universal Agency they maintain, that the *Airs*, or Air, was the only God of the *Gentiles*. Hence one of Mr. *Hutchinson's* Treatises is intitled, *The Trinity of the Gentiles*. To prove this universal Agency of the Air, is one of the main Scopes of the different Treatises of Mr. *Hutchinson* mentioned before; this is the grand System of Philosophy, of which *Moses* is made the Author; nay, according to them, wrote the History of the Creation purposely to teach the World this System. But I must beg the Reader's Patience to hear a little more of this singular Doctrine.

In his *Essay* towards the natural History of the *Bible*, Page 280. “ I have an Opportunity, says he, to pleasure others by shewing . . . that the antient Heathens were not such stupid Fools as they have been represented, nor were they such as have been lately: They were not so mad as to dream of Chance, or regular Properties in insensible solid Matter. The *material Power* in this *Fluid* [the *Airs*] which could give them *Victuals*, move the *Light*, move the *Globes*, raise *Vapours* for *Rain* and *Springs*, move the *Atoms* of vegetable Matter, and form them into *Vegetables*, and perform all the Operations in inanimate Matter; form *Creatures*, and perform all the Operations in them: and that *material Power*, which could give them *Strength* and *Health*, and must perform the *Motions* and *Operations* in their *Bodies*, [I suppose instead of a *Soul*] and this they saw it did mechanically.” He speaks out boldly now, supposing he had proved his System before, and that as taught by *Moses*; is there not Reason

to suspect, that he makes a real God of the Air? a material Power, that can perform all these Wonders? Tho' what he advances towards the Beginning of this Essay is equally astonishing.

Ibid. p. 11. "If he [*Moses*] wrote as a Prophet, or one inspired, and had the Knowledge of Things past and to come, why an imperfect Account? [meaning the System of Nature] I warrant you, because those he then writ to were vulgar People, and not Philosophers: That is begging two Questions, which will neither of them be granted: First, that they were vulgar, because it will appear, *that All Men* were much better Philosophers than they are now; and that the *Israelites* were *then* the *most knowing* People in the World." Men who had been oppressed with the most cruel Slavery, continually employ'd to make Bricks, nay to pick Straw to burn them, the most knowing People in the World!

Ibid. p. 111. "This Operation of the Airs was, and is, apparently the *Agent*, which does, and supplies every Thing for the Support of our Bodies here; and so far the *Chaldeans*, &c. were in the Right." Again, *ibid.* p. 140. "*Moses's Principia*, says he, are not yet explained so far, as to shew what hand this Agent [the Air] had in the *Collection* of the proper Atoms and Formation of Plants, before it was settled in the present Manner; nor after that, what Share it had in collecting the several Sorts of Atoms, created, and then dispersed in the Waters; and forming them into Fowls, and Fishes, and creeping Things; nor of collecting the several Sorts of Atoms created, and then dispersed in the Earth, and forming them into each Sort of *Beasts* and *Men*; placing each Sort in its proper Part and Place, giving each Part its proper Degree

“ of Solidity and Fluidity, answerable to the Uses
 “ for which they are designed, and adapting them
 “ so to its settled Operations, that it keeps their
 “ Wheels going, [*Risum teneatis*] each for Terms
 “ to answer the Ends of the whole ; what it does
 “ continually, or in Course of every Part of Mat-
 “ ter ; how it fixes some, moves some, and regu-
 “ lates all, which are called its Host ; what it does
 “ continually in some Places, and *periodically* in
 “ each Place, on Earth, in collecting proper Mat-
 “ ter and distributing it, and thereby new form-
 “ ing, thorough Seeds or Roots, the several Sorts
 “ of Vegetables ; what it does continually in every
 “ Place, where Animals are, in distributing pro-
 “ per Matter, out of their Food, taken in by
 “ them, to support their Parts, *form* new Crea-
 “ tures of each Species, &c. which is surprizing
 “ beyond Expression.” This last is certainly true ;
 but what is more surprizing, is, that he should have
 any Followers in such Reveries !

I observed before, that the chief Drift of this
 magisterial Author, in his *Principia*, and Essay
 towards the natural History of the Bible, was to
 maintain, that *Moses* undertook to teach the World
 Philosophy ; but particularly to establish the won-
 derful Operations of this their universal Agent.
 Those, who can wade through such Reveries, may
 see more of him in his various Treatises. He had
 said before, *Nat. Hist.* p. 14. “ That they [the
 “ Heathens] before Writing was *revealed*, had ad-
 “ ded some of their own Imaginations, which
 “ lost them the chiefest Benefits intended by that
 “ Revelation. God, by his Prophet *Isaiab*, chal-
 “ lenges the pretended Gods to give an Account,
 “ or their Account, or any other Account, than
 “ he by *Moses* had given of the Beginning of
 “ the Matter, *erecting the Powers*, and *forming*
 “ this

“ this matérial System.” And again, *ibid.* p. 16.
 “ Since we were to shew some Reason, *why* Moses
 “ *meddled with Philosophy* since these
 “ *Powers and Operations* [of the Airs] are Things
 “ so desirable to be known could God
 “ have done a more pleasing thing to Men of Sense,
 “ except in revealing the Means of their Reconcili-
 “ ation, than to have set them right in these
 “ Matters ?”

I thought to have left this Gentleman here ; but
 he has dropt a Hint in the same Essay, p. 209. of
 such an extraordinary Nature as ought not to pass
 unobserved. Speaking of the Sun’s standing still,
 really or apparently, from page 208 to p. 209.
 “ ’Tis implied in Consequence [of what went be-
 “ fore] that a *Globe stood still*, or at least did not
 “ turn round, and if that Globe moved itself, it
 “ would be proper to speak to it ; but if it were
 “ moved by *an Agent*, it would be proper to speak
 “ to that *Agent*, or Operation, that moved, or
 “ turned it ; for stopping the Operation would stop
 “ the Progression, or Rotation of the *Globe*
 “ *Joshua* had the same Master, as his Master *Moses* :
 “ He made no Mistakes, he spoke to that, which
 “ had the first Motion, and *which moves every thing*
 “ *in this System*, which does move ; and if its Ope-
 “ rations be *silent* in any Part, that Part will
 “ stand still But neither of these [*i. e.*
 “ the Sun’s standing still, and the Shadow going
 “ ten Degrees back] will be understood, till it be
 “ shewn what Light is, *except by one Person*, to
 “ whom it was shewn some Years ago.”

What is naturally to be observed in this wise Pa-
 ragraph, is, first, that according to this Author,
 neither the Earth nor the Sun were bid to stand still,
 or be *silent*, as it is in the *Hebrew* : But the *great*
Agent, which set them a going ; *i. e.* the Air in

one of its triple Denominations ; which is straining the sacred Text to serve a System, and trifling with the Difficulty at the same Time. 2dly, These Words of his *except by one Person* to whom it was shewn some Years ago, make us naturally suspect, that there is a *Cabala* or some hidden Mystery in this new System. Mr. *Hutchinson* in himself is the most obscure, disagreeable Author, as ever I waded thorough in my Life ; at first I thought it was the Man's natural way of writing, which he could not help, unless by not writing at all. But those Words seem to insinuate, that he did not care to speak out then, which always looks suspicious in Matters of such Consequence, when People would erect new Systems in the Explication of the Scriptures, contrary to the current Belief of the World. Without such a *Cabala*, 'tis astonishing he should find any Followers, especially among Men of Learning, as some of them are, particularly in the *Hebrew Language* ; tho' in Effect it were much better not to be so learned, than to draw such an unaccountable System from it, and father it on *Moses*. This last is the chief Point for which they are blameable. Tho' most of them, as I have seen, imitate their Master in his Stile, as well as Doctrine, not only in his Obscurity, but also in the most magisterial, and sometimes uncharitable Manner as I have met with in any Authors ; unless, as was observed, Mr. *Hutchinson* had communicated some grand Mystery to them, what could induce his Disciples to give him such Elogiums in their Discourses and Writings, as to put him almost on the level with *Moses* and the Apostles ? “ I make bold, says one of them, to assert, that I look upon Mr. *Hutchinson* in the above mentioned Respects, to have equalled, if not exceeded, any that have preceded him since the Time of the Apostles.” *Answer to a Pamphlet*

phlet intitl'd *An Examination of Mr. Hutchinson's Remarks, &c.* p. 3. 4. What these Respects, are the same Author tells us, *ibid.* p. 4. " But it must be
" observed, that Mr. *Hutchinson* does throughout
" the whole Treatise, write in a supposed Character
" in Defence of Mr. *Catcot's* Sermon, upon this
" footing, I see no Absurdity, or Self-conceit in
" extolling his Qualifications [*i. e.* his own Qualifications] as a Man that beyond any has cleared
" the Text of all the false Descriptions of visible
" Things, &c. and has from the Scripture shewed
" us the Existence and distinct Operations of *Fire*,
" *Light*, and *Spirit*, in the *one Substance* of this Machine [Mr. *Hutchinson's* Trinity of the *Gentiles*]
" and given us *more Knowledge*, than the most extravagant Man could have expected from the
" Scriptures." This is the Character, the modest and apostolical Mr. *Hutchinson* gives of himself; tho' under the Character of a Defender of Mr. *Catcot*, one of his most zealous Profelytes. But I believe by this Specimen of his Scripture-explications, the most extravagant Men besides himself, and his Followers, would never have thought of them. He may safely be said to have *exceeded* the Apostles in this System of *Fire*, *Light*, and *Spirit*; for I dare swear they never dreamt of them in his Sense, any more than *Moses*. Another of Mr. *Hutchinson's* Profelytes, adopts this modest Character given of himself, and by himself; in the Preface of a late Pamphlet intitl'd, the *Examiner Examined*. " I need
" not say how successful Mr. *H*——'s Labours
" have been, Time will shew: I shall repeat, what
" I inserted among other Things in a Pamphlet on
" the Subject in Dispute, that he hath given us
" more Knowledge from the Scriptures, than the
" most extravagant of us could have expected." And p. 4. in the same Preface, " Mr. *Hutchinson* by
" examining

“ examining more narrowly into the Matter, saw
“ thorough the Labyrinth of Errors, the Commen-
“ tators of the old Testament were involved in ;
“ hath exposed the malicious Designs of the Enemies
“ of Christ and Christianity ; with indefatigable
“ Pains hath *recovered* the true Genius of the *Tongue*,
“ explained, and given us fresh Proofs of the most
“ important Articles of our Creed, cleared the
“ Scriptures from those Blots, the supposed Mistakes
“ in Philosophy, which had made them suffer, &c.”
i. e. by giving us the pretty System of the Airs
under the Denominations of Fire, Light, and Spirit,
being the universal Agent and Producer of all things
under God ; and not only that, but making it to
have been one of the chief Ends of *Moses* in writing
the History of the Creation, to teach the World
that System. But it is to be hoped, this, and the
absurd Explications of the word *Elohim* will appear
to be greater Blots in Mr. *Hutchinson's* Doctrine,
than any he has cleared up. The last Author whose
Words I quoted just above, has so far espoused this
System of Fire, Light, and Spirit, that he has framed
a new System of Philosophy upon it, and endeavours
to explain the whole System of Nature by it ; in a
Treatise intitled *Experimental Philosophy Asserted*,
he has defended it, as well as such a System will
bear : His Reasons shall be candidly examined, when
we come to that Part : He is a learned and ingeni-
ous Man : One would wonder, what could be his
Motives to give into the Reveries of Mr. *Hutchin-
son*, particularly those about the blessed Trinity, from
the strange Explications of the word *Elohim* ; the
most dangerous Error of that Sect, of which I shall
in due Place give their Opinions in their own ex-
press Words ; as I have in this about making *Moses*
a Teacher of Philosophy, by which I presume the
Reader is convinced, I don't combat a System of
my own making.

N. B.

N. B. 1st. I don't yet undertake to confute their System of Fire, Light, and Spirit, as false Philosophy, let it be ever so false, as yet, but only as a scriptural or theological Error, on their Pretence, that it was exprestly designed to be taught by *Moses* in his first Chapter of *Genesis*. 2^{dly}. That *Moses* exprestly taught their Notions of the Trinity, as explained by the *Hutchinsonians*: This last Error was the true Occasion of the following Dissertations. The first has two Branches; one, that *Moses* in the first Chapter of *Genesis*, exprestly taught a System of Philosophy; and namely this System of Fire, Light, and Spirit, &c. whether this System be true or false in itself; if it was not taught by *Moses*, 'tis scriptural Error to fasten it upon that divine Author; these Points premised, 'tis Time to examine and confute them, as such rash Assertions deserve, first then——

Of the *First* one may safely affirm that it is one of the most rash, out-of-the-way, groundless Assertions, as ever was advanced by Men of Learning, to pretend that the Design of *Moses* in the first Chap. of *Genesis*, was to teach a System of Philosophy: But that the *Hutchinsonian* System of Fire, Light, and Spirit; or that the Air under those Denominations, was the universal Cause of all other Productions, was that very System which *Moses* there taught, to use their own Words, is what the most *extravagant* of us, could never have dreamt of before Mr. *Hutchinson* published such Reveries. This is easily, as well as evidently proved from the following Considerations.

1. 'Tis evident to all who have perused the Writings of *Moses*, that the whole *Pentateuch* was wrote to establish a *System* of *Religion*, joined with such civil Regulations as might contribute thereto. He wrote as a *Legislator*, not as a Teacher of Philosophy:

lophony : But as a Divine Legislator, more than a Civil and Political one, to teach the World the true Religion ; and if the rest of the World would not be taught, at least to establish the Knowledge and Worship of one only true God among his chosen People, of whom the rest of the World might learn it, if they pleased ; providing and establishing Rules and Laws for such Profelytes, who need not submit to his legal Constitutions, provided they acknowledged and worshipped the true God of Heaven and Earth : In this Light, namely as a Legislator, and an Establisher of a religious Worship, all the antient Philosophers, as well as Historians, sacred, as well as prophane, who ever spoke of him, understood *Moses*, and his Writings, never as a Teacher of Philosophy ; as in Reality, what has a Divine Legislator and Establisher of religious Worship to do, to concern himself about the Physical Causes of Nature ? at least there was no manner of Necessity for it, being Subjects of quite a different Nature : The one might be very well known without the other ; Persons might be truly religious without being Philosophers, and *vice versa* ; but more of this presently. Nay the Scripture says, that God delivered the World, *i. e.* the Physical Causes thereof, to the Disputes of Men, without their being capable of finding out the primary Causes of Nature ; as it is fact no System of Nature was ever found out yet, to give any intirely satisfactory Account of them ; I may say, without immense Flaws and Blots in every Philosophical System as has appeared hitherto ; which can never be believed of an inspired Author, as *Moses* undoubtedly was. No, it was sufficient that *Moses* taught nothing contrary to the known Causes of Nature, as I am sure *Moses* did not ; and was sufficiently proved in the preceding Dissertations. But then, on the other Hand, as there were

so many Errors, nay monstrous Opinions concerning the World's Existence ; some believing it to have been from all Eternity ; others that it produced itself ; or that it existed without any Cause at all ; others made a God of it, &c. *Moses* was obliged to shew, and did teach his People, as the Foundation of all true Religion, that the whole Universe could have no other Cause but God ; that he was the supreme Creator of Heaven and Earth, and all the glorious Beings appearing in it ; and that he alone was to be worshipped as the supreme God. This *Moses* did teach directly ; which was abundantly sufficient in a religious Legislator ; without entering into the Disputes of Philosophers about the physical System of it, liable to such infinite Exceptions and Difficulties of the capricious Imaginations of Men, as we see *de facto* every System is ; yet I presume Men may be truly religious, and duly worship the supreme God, without troubling their Heads about them.

2. As to this first Chapter of the Creation, it evidently appears to be more *Historical*, than Philosophical ; tho' the divine Narration contains nothing impossible nor contrary to any *known* Laws of Nature, as was proved before. He declares in it the true and original Cause of the World, which he might have received from the Tradition of the primary Patriarchs, revealed to *Adam*, and by him to them *ab origine*, or immediately revealed to himself by God ; the Truth of which *Moses* confirmed to his People by such stupendous Miracles, superior to and transcending all the known Laws of Nature, as no Malice or Cavils of Unbelievers could ever shake. Now what need has such a revealed History to concern itself with Philosophy ? could not the Mosaical Account of the Creation, as to the Fact of it, be true ; nay, a divine and revealed Truth, without entering into any Philosophical System ? on the contrary.

trary 'tis against the Laws of History to enter into such Systems; if not unworthy the divine Historian to concern himself about them; unless God had pleased to satisfy our vain Curiosity in such Matters.

3. If *Moses* undertook to teach the World Philosophy, one might very naturally ask these Gentlemen, what Branches of it he undertook to teach us? and this by an Induction and Enumeration of those different Branches: For not to mention Logick and Metaphysicks, Mathematicks seem to be the most useful Part with respect to Men, except Ethicks; yet we dont find in the first Chapter of *Genesis* either the Elements of Mathematicks, or indeed any other distinct Branches of that, or any other parts of Philosophy, not even *Physicks*, as to any distinct Compositions or primary Constituents of the Species of Nature: Nor of Astronomy, nor Geography, nor of Navigation, nor the Tides, nor Laws of Motion, nor of the Loadstone; nor in fine of any of the occult Operations of Nature, as to any of the Principles, or Laws, by which we might certainly arrive at the intrinsical Knowledge and primary Causes of Nature. Let *Moses* have been ever so great a Philosopher himself; as he was certainly a very great Man, and well versed, perhaps, in all the Branches of Learning then known in the World, as well as inspired by God; yet none of these Arts and Sciences appear in the least to have been taught, much less to have been designed to have been taught by him. The End and Scope of his Writings evidently appear to be quite of a different Nature from a System of Philosophy.

4. From the Silence, not only of all the antient Fathers and Expositors of the Scripture, all the different Religions and Sects of Religion, who pretended to follow or believe the Principles of *Moses*, none of these seem to have dreamt that *Moses* under-

undertook to teach the World Philosophy. I know the *Hutchinsonians* laugh at and despise all other Expositors, as intirely ignorant of the *Hebrew*; but could none of those Doctors and Fathers, who went before us, ever smell out that *Moses's* Design was to teach his People Philosophy? 'Tis wonderful, that when they turned the Scriptures all manner of ways to find out the Sense of them, they should never stumble on this great Discovery? But not only these, but even the antiënt Heathens, seem to have been silent, and even ignorant of the *Hutchinsonian* System. If, as Mr. *Hutchinson* says, that the Children of *Israel*, nay all the rest of the World at that Time, were greater Philosophers than our modern Imaginers and Dressers up of Stories; that is, than all our modern Builders of Systems; 'tis a strange Thing the old heathen Philosophers did not deliver down that System to us, as being, some of them, pretty nigh the Time of *Moses*; whereas on the contrary, among the various, jangling, and even monstrous Opinions of the Antients, not one of them should retain, or revive the System of Fire, Light, and Spirit, which Mr. *Hutchinson* says the World was so well apprised of in *Moses's* Time. Such a Silence is more expressive than all Mr. *Hutchinson's* Reasons.

5. As it sufficiently appears already, that *Moses's* Business was not to teach the World Philosophy in general, before I descend to their particular System, in itself less probable to have been taught by *Moses* than any other, I shall add one other Consideration, which ought to have very great Weight with Persons who believe the Christian Religion, as these Gentlemen solemnly profess they do; namely, the Silence of Christ our great Legislator, and his Apostles, on this Head. Surely Christ was as well qualified to teach the World Philosophy as *Moses*:
He

He came to fulfil the Mosaical Law, and bring it to its last Perfection ; if the Knowledge of any System of Philosophy was so necessary, that *Moses* made it one of his chief Intents in writing the History of the Creation, 'tis wonderful Jesus Christ should say nothing of it, neither himself, nor by his Apostles, whom he left the Explainers of his Law. No ; he, as well as *Moses*, came to teach Men *Religion*, not Philosophy ; to teach them a more perfect Knowledge of the Divinity ; to explain to them the Elements of a more sublime Religion ; to establish the Law of Grace, by which they were to obtain Life everlasting. Nay, St. *Paul*, the most learned among the Apostles, more than once inveighs against Philosophy, and the vain Science of this World. They no more troubled themselves about Philosophy, than *Moses* did ; nor *Moses* any more than they did. Perhaps these Gentlemen, with their magisterial Assurance, will say, that *Moses* had established their System so clear, that there was no need of Christ or his Apostles mentioning it. That there was no need of mentioning it, will readily grant them ; nay I believe neither Christians nor Heathens ever dreamt of it till it came out of Mr. *Hutchinson's* Brain : but that *Moses* ever taught such a System, I utterly deny.

6. The same Arguments, as prove that *Moses* never taught a System of Philosophy in general, have still more Force against their unaccountable System in particular, viz. that the Air, under the Denominations of Fire, Light, and Spirit, was the universal Agent of all Things, after the first Creation of *Atoms*, as they are pleased to assert, this is the Philosophy taught by *Moses*. I don't argue as yet, from the infinite Absurdities and Inconsistencies of such a System, which alone demonstrate it was never

ver

ver taught by an inspired Author. Those shall be left till we come to examine it philosophically. But we examine it here as a scriptural or theological Error, more temerarious and groundless, if possible, than the former. And this, in the first place, from the Silence of *Moses* himself, who does not make the least mention of the Air, as being to be divided and considered under the triple Denomination of Fire, Light, and Spirit; much less does he attribute to it the Production of all Things after the Creation of the first Chaos, or the Atoms of all Things, as these Gentlemen pretend; supposing the first Chaos was of nothing but Atoms; a Supposition which will not easily be granted them; tho' if it were, 'tis of no great Consequence as to this Dispute; since *Moses* did not concern himself about the philosophical part, tho' he asserted nothing repugnant to Nature. I appeal therefore to all other Persons who ever read the first Chapter of *Genesis*, or, if they don't understand the original *Hebrew*, may read it as it is translated according to the *Letter* by *Pagninus*, whose Translation our learned *Walton*, and even these Gentlemen allow: I say, I appeal to every serious Reader of the Text, if they find, that *Moses* either mentions, or attributes such *immense Powers* to the *Air*, or *Airs*, as they are pleas'd to express it, as Mr. *Hutchinson* attributes to it, so as to make it the Producer of Animals, Fruits, Plants, and all the Species of Nature. See the Quotations out of his Writings above. And that too, not by the common Course of Nature, but in a Day's Time: for all these, according to *Moses*, were only the Work of different Days. Nothing of all these wonderful Operations of the *Airs*, surprizing beyond Expression, as Mr. *Hutchinson* says, are declared, or even mentioned by *Moses*, unless by wrested, arbitrary

bitrary, and forced Inferences, from the Derivations of *Hebrew Words*, as we shall see, when we come to their Objections. To put this further out of doubt, let us consider, and put the whole Tenor of the Text of the Creation together, and see whether it establishes this System of Fire, Light, and Spirit, this universal Agent, whose Powers and Operations produced all Things, after the Creation of Matter, and that Matter only in Atoms, as these Gentlemen magisterially assert. *Moses* tells us historically, that God created Heaven and Earth, *i. e.* the *Atoms* of Heaven and Earth, say they, not *Moses*. *The Earth was without Form, and void, and Darkness was upon the Face of the Deep; and the Spirit of God was born upon the Waters. And God said, Let there be Light; Let there be an Expansion to divide the Waters from the Waters; Let the Earth appear; Let it bring forth Fruit, &c.* Now is there any thing in all this historical Narration of the material Air, under the triple Denomination of Fire, Light, and Spirit, being the universal Agent, by whose Powers and Operations all other Species were produced? If this is not violently wresting the Text to serve a particular System, I don't know what is. To say nothing as yet, that God should chuse the material Atoms of the Air, before the Atoms of all other Beings, to make it his universal Agent. All this is precarious and arbitrary in the highest Degree. Did ever the Christian Religion, any Christian Church, any of the antient Fathers and Expositors of Holy Writ, find out, or stumble upon such a System in the sacred Text? or indeed any Man ever dream of it before Mr. *Hutchinson*? I have heard these modest Gentlemen maintain, and it may be seen in their Writings, that none of the antient Fathers and Expositors understood the Force of the *Hebrew*

brew Words, till Mr. *Hutchinson* put us right; by giving us such Lights therein, as the most extravagant could not expect. But to proceed.

This System of the material Air, under the Denomination of Fire, Light, and Spirit, being the universal Agent, by whose Powers and Operations all the Species of Nature, except the primary Atoms, were produced, is not only arbitrary and precarious, &c. but incompatible with the Mosai- cal Account of the Creation; setting aside as yet, the insuperable Difficulties in applying it to the particular Productions. The sacred Text declares to us directly, and in Terms, that it was God who produced the different Species, not the material Atoms of the *Airs*. After the Creation of the Substance of the whole, *God said, Let there be Light, and there was Light; Let there be an Expansion, or Firmament, and there was one; Let the Earth produce Plants, and Fruits, and it did produce them. Did God say, Let the Air, under one of its Denominations, produce these Effects?* Nay, to take off all Suspicion of such a Thought, the Text declares expressly, that God himself produced them; *God saw all which he had made, and they were good. And the Lord produced of the Ground all Wood and Trees, beautiful to see, and sweet to feed on: And God created great Whales, and every living Creature which the Waters brought forth, according to their Kinds. And God formed Man of the Earth, &c.* Are not all these Productions ascribed to God directly? not to the Air, or indeed any other Agent; of whom it might be said, without derogating from his omnipotent Power, that he left the Agency to produce all other Species; after the Creation of the first Matter, at least, such a Thought is contrary to the whole Tenor of the Scripture; that there is scarce any

one Species in Nature, if any, in the Heavens, in the Earth, the Seas, and Air, but what are declared in some part of the Scripture or other, to have been directly produced by God, not by any other material Agent impowered by God to produce them; tho' he gave every Species Power to generate after their own Kind, when the Species was once produced by God; but to generate in a due Course of Nature, not in a Day's Time, as they were produced at the Beginning, contrary to the common Course of Nature, as well as contrary to the Mosaical Account, who tells us expressly that God produced them, and that too by his omnipotent *Fiat*.

Perhaps they may quibble, and advance here, That what God does by his Agent, he does by himself. But does *Moses* tell us, that God made use of such an Agent? or left the Production of all Things to such an Agent? Certainly not; and nothing but the most violent Contorsions of the Text can infer such an Agent, with those almighty Powers attributed by Mr. *Hutchinson* to it, provided it were capable of working such Wonders. I wish these Gentlemen would inform us, how the Air could produce the other Species of Nature immediately, in a Day at most, respectively; and this all naturally and by pure Mechanism; or else they say nothing. Admitting that the Machine being once set at work, might perform such Wonders by the just Measures taken by God: But after the whole Creation was compleated, the Offspring of Nature requires a constant Course in its Productions, such and such stated Periods; Animals are so long before they are formed to Perfection; Trees and Plants are raised by Degrees, before they arrive at Maturity, and produce others; but here they are produced at once, with Seeds and Fruits after their kind;

kind ; God said the Word, and they were made : Could Fire, Light and Spirit, were they intelligible, produce these Miracles naturally and mechanically ? or if they could, does *Moses* tell us so ? for that's the Case here. To pretend therefore that God, if he were pleased, could give Power to a material Agent to perform these Wonders for him, is mere trifling ; and to say it was by the material Air he did it, is a mere *gratis dictum*, provided such an Agent were intelligible ; as it will appear afterwards it is not. 'Tis true, God can do more than these Gentlemen are aware of ; whether he could have made use of another Agent is quite a different Question : But in the Supposition that God could give this Power, this omnipotent Power, to a mere material Agent, to produce the Sun, Moon, and Stars, and all the Species of Nature, in one Day's Time respectively, would such an Agent, if any such were possible, produce them naturally and mechanically ? would it not still be by the omnipotent Power of God, not in the natural way of Operation ? In fine, if this universal Agent could produce all the Species of Nature in one Day respectively *then*, why can't it do so *now* ? why does not the Air, under some of its pretty *Names*, produce new Worlds, or new Species of Men, Animals, Plants ? &c. &c. &c. Perhaps, say they, it is not God Almighty's Will it should be so. There I agree with them, but not in thinking such a mere material Agent possible ; or if it could be possible, I am sure *Moses* never asserts it in Fact in the History of the Creation. But, say they, the Air can't produce new Worlds and new Species, because it can't produce the Atoms of Beings ; but when God had created the Atoms, then his universal Agent produced all the rest : A pretty philosophical Evasion this, and worthy to be taught

by *Moses* ! If this omnipotent Air could produce, nay, as these Gentlemen maintain, actually did produce all the glorious Effects of Nature in one Day respectively, let us but allow it one Power more, and it might produce the Atoms of those Species, it might be the God of the Universe, as well as the God of the *Gentiles*, as Mr. *Hutchinson* maintains it was, and I wish he did not interiorly believe so. We have seen that he positively asserts, that it formed all the glorious Effects of Nature out of mere Atoms, yet a mere material Agent itself : Why might not he believe it could form new Atoms, as well as new Species out of them ? He maintains, that all the antient Heathens believed the omnipotent Air to have been the supreme God of the Universe (which shall be considered apart presently) as the *Chinese* believe and adore the material Heavens as God. I don't tax him with such impious Tenets ; but it is a very odd System in itself, and monstrous to father it upon *Moses*. This is one of the great Discoveries he has found out in the Scriptures, as well as in natural Philosophy ; for which his Disciples magnify him, and extol him as one of the greatest Men since the Apostles. These are some of their great Lights drawn from their superior Knowledge of the *Hebrew*. The rest of their Objections will require a longer Discussion, and involve several disparate and material Points of which in the following Branches of this Dissertation.

The chief Objections of the Hutchinsonians considered.

The Objections of the *Hutchinsonians* in Favour of their novel Opinions, can't be so properly called Arguments, as bold and unheard-of Assertions, which require to be laid open at length, to discover

discover the Fallacy of them : Some of them are to shew that *Moses's* Business was to teach the World Philosophy in *general* ; others, such a System in particular : Tho' both these Assertions are sufficiently confuted by the Arguments in the Body of the Question, yet the Reader may be willing to hear what can be alledged by them to support such Reveries. Their Reasons for them run upon different Mediums : The first is, That *Moses* was inspired by God ; was perfectly qualified, if God had so pleased, to teach the World the true System of Philosophy ; and to be sure, if ever a System of Philosophy was necessary, it was when he was giving an Account of the Creation of the World. Men might run into Errors, and did run into Errors, about the Origin of the World and Operations of Nature, &c. &c. &c.

Answer. Can any one but the *Hutchinsonians* imagine, that the Inspiration of *Moses* is an Argument to induce us to believe, that his Business was to teach the World Philosophy ? Was not *Jesus Christ* as much inspired, and as well qualified in the Knowledge of Nature as *Moses* ? did he undertake to teach the World Philosophy ? did the Apostles, did the Principles of the Christian Religion, did the whole Body of Christians, or indeed any particular Body of them, ever imagine that the Knowledge of the natural System of the World was necessary for a Christian ? or ever dream of such Reveries, till Mr. *Hutchinson* was pleased to publish them to the World ? I believe some Nations, when they were first converted to Christianity, were was ignorant of the System of the World, as they were in *Moses's* Time ; nay more, according to Mr. *Hutchinson*, who asserts, that all Men then were better Philosophers than our modern Dressers-up of Systems : But could not Men know, love and serve God, then

as well as now, and now as well as then, without the Knowledge of the System of the World? is that, or was it ever, necessary to Salvation? *Moses* taught Men the true Knowledge of God, and Duties of Morality; so did *Jesus Christ*, and in a more perfect manner; but neither of them thought Philosophy necessary for any of those Duties. If that Knowledge be necessary, what must become of those Christians, who neither know any thing of *Mr. Hutchinson's* System, or can believe it when notified to them? There were great Errors about the Origin of the World in *Moses's* Time, and are even now, as well as of the Operations of Nature: *Moses* therefore very justly declares, that the Origin of the World was from God, when he declared God to be the Creator of Heaven and Earth, and all Things contained in them; that he created the whole Substance and Matter of the Universe, and produced the different Forms and Species of all Beings, by his omnipotent *Fiat*; not by the Operations of the Air, under the Denominations of Fire, Light, and Spirit; and by consequence to worship any Creature so made by him as God, was impious and irrational; by which all Idolatry was effectually confuted. This he does as a sacred, historical, revealed Truth, and confirms it by the most astonishing Miracles; but does not enter into any general or particular System of Philosophy, as no way necessary for the Knowledge or Practice of Religion, let him have been ever so well qualified for it. The main End and Scope of his Legislature was to teach Men the Knowledge of one only true God, with the Practice of moral Duties, comprised in the Ten Commandments; with such ceremonial and civil Rites, as he thought proper for that People; without obliging other Nations to the legal Part, but only to the Knowledge

ledge and Worship of one God, and moral Duties, as may be seen by his Regulations about Profelytes, a Subject much more sublime and useful to Mankind, than a System of Philosophy, which never was yet, nor perhaps ever will be established, to any demonstrative Satisfaction. 'Tis therefore one of the most extravagant, and even romantick Positions, as ever entered into the Imaginations of Men, that a religious Legislator was to establish a System of Philosophy; tho' nothing that *Moses* advances is any way inconsistent with the true Principles of Nature. I presume this Objection requires no further Answer. But,

Their other Objections, or rather unaccountable Positions, require a more ample Discussion; tho' the Novelty and even Improbability of them strikes one at the first Sight: For Example, 1st, That the antient Heathens worshipped the Air as the supreme God, as believing it, like Mr. *Hutchinson*, to be the true Cause of the Operations and Effects of Nature. This naturally leads us into the Disquisitions of what the Heathens believed of their Gods, and what they were originally. 2^{dly}, That *Moses* knew this; and therefore was to instruct them concerning the immense Operations and Powers of the Air, lest they should adore it as the supreme God, as well as the Heathens, when they knew what immense Powers it had; and that *Moses* did instruct the Children of *Israel* concerning these Powers of the Air, so that the Children of *Israel* knew that the Air was the universal Agent in the Productions of Nature. 3^{dly}, That the *Hebrew* Words made use of by *Moses*, necessarily infer all this; where one is obliged to examine more particularly these Powers of the Air; and whether those *Hebrew* Words made use of by *Moses* necessarily infer such a System. I shall put these singular Positions in the form of Objections, that
we

we may see what force of Argument they carry along with them.

2d Objection of the *Hutchinsonians*. The antient Heathens say they adored the Air as the supreme God, because they knew that it was the immediate Cause of all the rest of Nature ; produced all the other Species, Animals, Plants, Fruits, gave Men Life, Victuals, &c. with all the other Wonders asserted by Mr. *Hutchinson* in the Quotations mentioned out of his Works : By Consequence the Air was the universal Agent under God, at least ; which *Moses* as an inspired Author could not be ignorant of, and was obliged to teach the World this great Discovery when he treated of the primary Creation.

Answer. Here are almost as many Fallacies as Words in his Premises, and as fallacious Inferences in the Conclusion. 'Tis false, that the antient Heathens universally worshipped the material Air, as the supreme God ; tho' some of them might worship the Air and other Elements under false Notions of some Divinity inhabiting in them : But the generality of the most Learned among the antient Heathens believed the supreme God to be a Being superior to all material Beings, and namedly superior to the *material Air*, as was seen in the Appendix to the first Dissertation, and will be proved from other Reasons presently. 'Tis false that the antient Heathens knew that the Air was the universal Cause and Producer of all other Species and Effects of Nature in their Sense : Since the material Air under their three Denominations, could never be the universal Agent, according to their System ; as will be seen when we come to examine it philosophically. 'Tis a wrong Inference, that if the Heathens did believe the Air to be the supreme God, and was the universal Agent in Mr. *Hutchinson's* Sense, therefore it was really such an universal Agent. Because the antient Heathens

thens had such monstrous and absurd Notions with respect to the Origin of the World, and the primary Production of all things, for want of Revelation even in that respect, that it is a Shame to mention them, as they may be seen in the Remains of their Writings, in *Clem. Alex. Euseb. Bochart, Grotius, &c.* In fine 'tis a wretched Inference, that in supposition of the Air being endowed with such Powers as Mr. *Hutchinson* attributes to it, *Moses* was obliged to declare it in the History of the Creation; but rather the contrary. The Absurdity of such a Supposition is almost palpable; though they urge it frequently; because say they, the Heathens worshipped the Air, and believed it to be the supreme Cause of all Things, therefore *Moses* was obliged to instruct the children of *Israel*, nay, did actually teach them in this History of the Creation, that this Air was really the universal Agent, and Producer of all Things, except, if you please the primary Atoms, and giving the Air *Power to move itself*, and by that Power to move itself, to move all the rest, as one of Mr. *Hutchinson's* strenuous Defenders asserts, in *Experimental Philosophy Asserted*, p. 3, 4. But what an odd way of arguing is this? One would think, if the Air was the supreme God of the Gentiles, on account of these omnipotent Powers ascribed to it, and the Children of *Israel* so prone to Idolatry, that *Moses* would not have taught them, that this Air was really the universal Agent, and endowed with *Power to move itself*, and produce all other Species; though this Power should be given it by God: Was this the Way to preserve them from worshipping it? Suppose, the Children of *Israel* should take it in their Head, that the Air might as well *make itself, as move itself*, and produce all other Species, not as they are produced by the Course of Nature; but all at once respectively, as

Moses

Moses says they were ; then they might have worshipped it, as God, in earnest. They saw, as Mr. *Hutchinson* is pleased to inform us, nay, had a more perfect Knowledge of it, than all our modern Philosophers, that the Air did all things, produced Animals, Plants, gave them Victuals, &c. Were these proper Motives to preserve them from making a God of it, as the Heathens did? *Moses* to be sure destroyed all Idolatry sufficiently in the Account of the Creation ; but to any ones thinking he destroyed it much more effectually, by shewing that God created Heaven and Earth, and all things contained in them, than by teaching them that God made the Air his universal Agent, gave it Power to move itself, and then give Motion to all the rest ; to produce all other Species, Sun, Moon, Stars, Animals, with the other Effects of *such vast Consequences*, which Mr. *Hutchinson* says, the Air was designed for. So that, according to these Gentlemen, God had little else to do in the first Creation, but to create the Atoms of all things, and give Power to the Atoms of the Air *to move themselves* ; and the World was made in a Trice. This, instead of turning the Children of *Israel* from worshipping the Air, was rather making a God of it. 'Tis only supposing a little further, that those omni-efficient Atoms were eternal, *improducible*, or *existing of themselves* ; then we should know more clearly what they would be at.

The Reader will still observe, that tho' one should admit several of their wild Hypotheses, yet they don't prove the Inferences they would draw from them. For Example, suppose the antient Heathens did worship the Air, as the supreme God of the Universe, was *Moses* obliged to teach the *Israelites*, on that Account, that this Air was the universal Cause of our System, after the Production of the first Atoms?
especially

especially when he expressly taught the contrary, by affirming that God produced the immediate Works of Nature after the Chaos. Again, *Moses* was inspired by God ; therefore he was obliged, or even did teach the *Israelites*, the philosophical System of the World. What an Inference is this ? The antient *Heathens* believed the Air to be the great Cause and Mover of all our System ; therefore *Moses* was obliged to do it, and did actually teach the *Israelites* this, to keep them from worshipping it ; and by it, as Mr. *Hutchinson* says, did make the poor Children of *Israel* in the Desert greater Philosophers, than all our Builders of Systems. With several such Inferences they pretend to draw from their Knowledge in the *Hebrew* ; but I hope they don't oblige other People to believe them.

Well, but, they say, 'tis Fact the antient Heathens did worship the Air as the supreme God of the Universe ; for which they pretend to quote some Passages out of them ; and *Jovis omnia plena* is what they pronounce with such a magisterial Air, as if there could be no doubt of it. But suppose this were Fact, it does not follow that the Antients meant the *Names*, as Mr. *Hutchinson* is pleased to call the Heavens, or the Air under the three Denominations of Fire, Light, and Spirit ; which none of the antient Philosophers, among their extravagant Systems, ever took the least notice of. But to follow them in all their Suppositions,

I answer directly, That it is repugnant both to the Accounts of Antiquity, and of the established Notions of their Gods, that the antient Heathens worshipped the material Air, either as the supreme God, or the only God of the Universe : Both these Points are sufficiently proved by the Opinions of the Antients, quoted in the Appendix to the first Dissertation, not necessary to be repeated here :

Some

Some of them declare expressly, that the supreme God of the Universe is not the Air. Some of the Heathens might worship the Air as God, as some did the Earth, some the Sea, some the Sun, Moon, and Planets, some the Elements, &c. or rather some Deity they imagined dwelt in them. Were these the Air under any of its Denominations? not to mention those who worshipped Stocks and Stones, Trees, Plants, &c. &c. &c. Now if we admit, that sometimes by *Jove* they meant the Air, though not always, as I shall prove presently; by *Apollo*, the Sun; by *Venus*, the genial Virtue of all Things; they adored also the Earth and Sea; these could not be the Air in any Shape. Mr. *Le Pluche*, a learned *French* Author, maintains, that the original Gods of the Heathens were the primary Elements; all these were not the Air: Though it will be proved by and by, that the antient Heathens did not believe their Gods to be mere material Beings, as all the Elements, and even the Sun and Planets, undoubtedly are; neither can these be the material Air, in Fact, as well as by the absolute Declarations in the express Passages quoted from them in the Appendix.

'Tis needless to enter into the Discussion of the Heathen Theology, obscure enough of itself; nor did they well know what they worshipped themselves; their Deities being involv'd, and wrapt up in such a Lumber of mystical Allusions, that it is difficult to guess what they would be at; nevertheless, I believe all who are thoroughly vers'd in Antiquity will allow, that the more judicious among the antient Heathens believ'd *Jupiter, the Father of the Gods and Men*, as he was generally called, to have been a Being superior to material Atoms of the Air, or any other Atoms.† Let them read *Cicero's* philosophical Works, particularly *de Na-*

† and yet *Macrobius* (tho' I think Mr. *Berington* is right) says, "*hec ipse Jupiter rex deorum solis naturam videtur excedere*" - *Sat. Lib. 1. 24.*

tura Deorum, with the Remains of other antient Heathens against the *Epicureans*, and then consider whether they thought the immortal Gods, as they called them, were mere Atoms of the Air, or any other sort of Atoms. 'Tis past Dispute, that the *Epicureans* were look'd upon by the wisest part of the Heathens, as an impious Sect, for endeavouring to take away the Belief of the immortal Gods, to establish that of material Atoms being the primary Cause of all Things: by Consequence the wiser part of the Heathens did not believe their supreme God to be a material Heap of Atoms. The Opinions of the Antients concerning their Gods, more than has been quoted already, may be seen in the *Stromata* of *Clemens Alex.* *Eusebius Præp. Evan.* *Bochart's Canaan*, *Stanley's Account* of the antient Philosophers, *Jurieu's Histoire des Dogmes et Cult.* &c. Some of the Heathenish Atheists, as well as the present Atheists among the *Chinese*, might believe the Air, or the material Heavens, or the Elements in general, to be a sort of Gods; but there are invincible Reasons, as will be seen presently, to assure us, that the generality of the antient Heathens did not believe these to be the only, or supreme God of the Universe; but at the most, only secondary or ministerial Gods; and that too, not as mere material Beings, but as containing some Divinity in them.

As for their *Jovis omnia plena*, if *Virgil* in that place should mean the Air, it is of no great Consequence; but it is much more natural to think that *Virgil* in that Place meant the divine Power and Virtue of the Almighty, manifesting itself in the Works of the Universe: for speaking of these, he says,

— — — — *Totosque infusa per artus*
Mens agitat molem, et magno se corpore miscet.

'Tis

'Tis the divine *Mens*, or Mind, not the material Atoms of the Air, according to this judicious Poet, that fills all Things, and ranges the whole Bulk of the Universe in the admirable Order we see through the whole. But

'Tis asserted in Terms both against the *Hutchinsonians* and Monsieur *le Pluche*, That neither the Air, nor the primary material Elements, nor even the material Sun, Stars, or Planets, were the supreme and original Gods of the Gentiles; for the following Reasons:

1. 'Tis certain that antient Heathens believed their *Dii majorum gentium*, their greater and primary Gods, their immortal Gods, to be immortal *intelligent Beings*, superior to all human Beings; and by consequence much more superior to mere Matter, *i. e.* the Air, and Elements over which they were supposed to preside. I appeal to every one who has perused the Writings of the Antients, whether this was not their general Belief, except some Atheists, who were esteemed as impious by the generality of them. By consequence, whether this Belief was true or false, they did not believe the material Air, or material Elements, or even the material Sun, Stars, and Planets, which are all Matter, to be those supreme, immortal, intelligent Beings; but at most to be only the Residences, and Instruments, by which they performed their Operations in the Government of the World.

2. This is confirmed almost to a Demonstration, by the whole Tenor of the Heathen Worship. It was addressed to them as to intelligent Beings, of a superior Excellence in comparilon of all material Beings: They prayed to them, as Beings that could *bear* them: They offered Sacrifice to them, both to obtain Benefits, voluntary Benefits from them, and to appease their Wrath: They supposed, they could

could foretell future Events, &c. They could not be so stupid, as expect such Effects from the mere material Air in any shape, or from mere material Elements, or from the mere material Sun, Planets, &c. but believ'd that their immortal Gods were sublime intelligent Beings, superior to all these; and either ruled over them, or resided in them, and sometimes cloathed as it were with them. Thus *Jupiter* was the God of the highest Heavens, sometimes the Thunderer; *Juno* was the Goddess of the lower Air; *Apello* was sometimes the Sun, sometimes the God of the Sun; *Neptune* of the Sea; *Pluto* of the inferior Parts of the Earth, *Vulcan* of the Fire, *Diana* the Goddess of the Moon, *Venus* the Goddess of the Star of *Venus*, and the like. Whatever *mystical* or *mythological* Explications they gave to them, they are not necessary to enter into here: They were sometimes contradictory to one another: Nevertheless, they still supposed them to be intelligent Beings, that could hear them, assist them, give them Immortality, punish them, &c. Nay, *Aristotle*, the most learned of all the Heathens, thought, the progressive Motions of the Planets were caused by *Intelligences*, as he expressly calls them: I have not his Works by me; but the Thing is certain; at least it is generally reported as his Opinion. By the Bye, the progressive Motion of the Planets, continuing from the Creation, is one of the Enigmas of Nature, which has not been accounted for yet, to any Satisfaction, unless we have recourse to the immediate Power of God, or the Ministry of Angels, which may be properly called *Intelligences*. I am sure the *Hutchinsonian* way of accounting for it, by the Dance of Fire, Light, and Spirit, is ridiculous, as will be seen when we come to treat of their System philosophically. Be that as it may, for the present,

'tis as good as a Demonstration that the Heathens believed their greater Gods, at least, to be intelligent Beings, infinitely superior to Men and Matter; by consequence, not the mere material Air in any shape. This will be more confirmed in the next Article, when we come to enquire what those Gods were in their real Beings, if they had any. But let us hear what they object against this Article.

They maintain, that the Air was the chief Object of Idolatry at the Building of the Tower of *Babel*; which was long before the Tribes of other Gods and Goddeses were known in the World; (this last I am sure is more than they can tell :) By consequence, say they, the antient Heathens look'd upon the Air to be the supreme God. They assert, for Example, that the Design of building that enormous Tower, was to erect an Altar to the *Heavens*; which is the Air, or the vast fluid *Expansion*, the proper Signification of the *Hebrew* Word *Rakiah*. They pretend to prove it from the *Hebrew* Text in that Place, which they say is wrong translated: that instead of, *Come let us build a City and Tower, whose Top may reach to the Heavens*; it should be, according to them, *Whose Top to the Heavens*, *Gen. xi. 4. i. e. to worship the Heavens*.

Answer. Here we have a fresh Example of their wresting the *Hebrew* Text, to serve a new System. This is contrary to all the Interpreters, as I could find, or hear of, beside themselves: it is contrary to the antient Versions of this Place. In the *Septuagint* it is, *Whose Top shall be up to the Heavens*; ἡ κεφαλὴ ἕως τοῦ οὐρανοῦ: in the *Latin Vulgat*, *Whose Top may reach to Heaven*: in the *Syriac*, according to *Walton*, the same: in the *Samaritan* it is, *Whose Top may be in Heaven*: in the *Arabic*, *Whose Top may reach to Heaven*:
the

the same in the *Targum Onkelos* : as these Versions are translated by our learned *Walton*. So that according to these Gentlemen, the antient Versions, which were for the Instruction of the faithful of different Languages, and all the Interpreters since, either did not understand what they undertook, or perverted the Sense of the Scriptures, till the *Hutchinsonians* put them right. But

2dly, They are the *Hutchinsonians* who manifestly put a wrong Construction on this Place, to favour their own System : They think to stagger the generality of their Readers by appealing to the *Hebrew* ; and translate this Place either wrongfully or ignorantly. The *Hebrew* Word is **בַּשָּׁמַיִם**, *Basbamim*, in the Heavens, not to the Heavens. *Pagninus's* Translation of it, *ad verbum*, is *in cælum* with an *Accusative* Case ; which is strictly into the Heavens, or up to the Heavens ; which is quite a different Sense from to the Heavens, *i. e.* to worship the Heavens, or in Honour of the Heavens. The *B*, or *Beth*, when a Preposition, signifies *in*, or *into*, not *to* the Heavens.

Lastly, If they object that *Herodotus*, in his Description of the Remains of the Tower of *Babel*, says, that there was an Altar upon it, as if made for the Worship of some Deity : But if so, what does that prove ? Might not the *Affyrian* Kings, who were Idolaters, turn that Tower into a Place of Heathenish Worship ? Perhaps *Nebuchadnezzar* erected his famous Statue upon that Tower, before which all were to fall down and worship, at the Signal of the musical Instruments, &c. But a Statue of a God, or a King, is not the Air in any shape. I have not *Herodotus* by me ; but as much as I remember, he does not say that the Altar was on the Summit of the Tower, but about the Middle of it ; and, if I am not mistaken, that

there was a Statue of some Man or King, with an Altar, in all Appearance in Honour of that Statue or Idol. Be that as it will, neither the Text, nor *Herodotus* proves that the Tower of *Babel* was erected to the Air : Nay, the Scripture says expressly, *ib.* that their Intention in building it was to make themselves a Name ; or, to leave a Monument of their Fame, when they should be dispersed over the Face of the Earth. But more of this when we come to treat expressly on that Subject.

S E C T. II.

An Enquiry, What, and Who the Heathen Gods were originally ; and when they began to be worshipped ?

IT is an historical Truth, that the antient Heathens believed their Gods to be intelligent Beings, superior to Men and Matter : That they prayed to them, ask'd Benefits of them, believed they could hear them, help them, &c. This is certain Fact ; but whether there were really any such intelligent Being in Nature, is not quite so clear from the Heathen Monuments alone : But taking the constant Belief and Worship of the Heathens, the universal Accounts of their Operations and Existence in consequence of them ; together with the scriptural Proofs for it, as well as the invincible Arguments for reveal'd Religion, we must allow, that there were some invisible Beings, which induced Men to worship them, in Opposition to the true God. There can be no Impossibility nor Repugnance in Nature, that God could create intellectual Beings superior to Men and Matter ; or in other Words, Spirits of different Perfections. The Gradation we see in Nature from mere iners Matter, to Vegetables,

tables, to Animals, to intelligent Beings, such as Men, seems to mark out to us, that God might and even has created other Beings superior to Men, and so on, in different Degrees. On the other hand, spiritual Beings, void of Matter, seem to approach nigher to the Perfections of the supreme God, the infinitely intelligent and spiritual Being of all Beings; one would even imagine, according to Reason, such Beings should have less Difficulty as to their Production, than Matter. That there can be no Impossibility and Repugnance, either as to the Thing, or Cause. The Question is, Whether in fact, there is any such Thing in Nature, as Spirits, or intelligent Beings, superior to Men and Matter. If we consult the Scriptures, old and new, and the Principles of the Christian Religion, we are sure there are such Beings both good and bad. Our blessed Saviour came to destroy the Works of the Devil. But, though it is certain, from the Proofs and Principles of Christianity, that there are intelligent Beings; and that the Heathen Worship of their Gods was introduced by the Instigation of the evil Spirits, it is not so certain, that the Heathen Gods were originally such intelligent Beings, though they believed them to be such; not Devils, or evil Beings in their own Shape, but in the Shape of Angels of Light. Good Beings, to be sure, they could not be. What were they then? Why, if they were really intelligent Beings, as the Heathens thought their principal Gods to be, it is highly probable, that those Gods were originally such Spirits; and as they could not be real Gods, nor good Spirits, they must be evil ones. I say, it is highly probable, that the original Gods of the Gentiles, and the primary Origin of Idolatry, was from the fallen Angels,

O 3

gels, who, by their Knowledge and Power superior to all the rest of Nature, induced deluded Mortals to worship them as Gods. There are a great many Arguments, exceeding probable, to make all unprejudiced Persons believe it, drawn from the Opinion of the Antients concerning their Gods; from the Nature and Circumstances of the Heathen Worship; from numberless historical Accounts, and Traditions of the Heathens, not only as believing them to be such intelligent Beings, but as hardly to be accounted for in Reason, unless they really were such; and finally, from the Tenor of the Old and New Testament. The more particular Reasons for it, are as follow:

1. As it was proved in the last Article, that the antient Heathens really believed the immortal Gods to be intelligent Beings, superior to Men and Matter; 'tis very hard to arraign the Sense of all Antiquity, that they had no Grounds, no Reasons for this Belief. They worshipped them by the most solemn Rites; they sacrificed to them; they prayed to them, &c. Now it is almost impossible to account for all this, unless they had been induced to it *ab origine*, by some real Effects, some real Prodigies, and Wonders performed by them, superior to the common Course of Nature, with other Manifestations of their Power, either in Benefits received, or Punishments inflicted for Neglect of their Worship. 'Tis Fact that Numbers of such Effects and Prodigies have been recorded and believed by the antient Heathens of the Power of their Gods, as well as the Prodigies recorded by *Moses* to have been performed by the Magicians of *Pharaoh*. Nor can it seem incredible, only to such as can strain at a Gnat, and swallow a Camel, that the Father of Lies did perform, if not real Miracles,

at least such preternatural Prodigies, as were above the common Course of Nature. This were also to impeach Antiquity and the greatest Historians of those Ages, who almost universally concur in Accounts of some preternatural Operations of the immortal Gods, of their Oracles, Apparitions of Dæmons, and Geniuses good and bad; attested by so many of their gravest Authors, both *Grecians* and *Romans*; part of which may be seen in *Plato* of the Dæmon of *Socrates*, in *Livy*, in *Plutarch*, but particularly in *Valerius Maximus*, whose History chiefly consists of the Wonders and Prodigies performed by the Gods; not to mention the Accounts of *Zoroaster*, *Mercurius*, *Tresmegistus*, *Appollonius Tbyanæus*, &c. Though I cannot omit two Accounts, the one in *Suetonius*, the other in *Tacitus*. *Suetonius* in the Life of *Domitian* gives a very remarkable Account of the Death of that Emperor, as foretold by *Aseletarion*, the Astrologer, and to confirm it adds, that his own Carcase should be devoured by Dogs: But *Domitian*, to make him a Lyar, ordered him to be put to Death, and his Corps to be burnt to Ashes; just as his Body was thrown upon the Pile, a prodigious Shower of Rain quenched the Fire, and drove the People away, upon which the Dogs came and devoured his Carcase. The other is out of *Tacitus* Annal XI. and *Pliny* of the Genius of *Africa*, which appeared to *Curtius Rufus*. *Tacitus* and *Pliny* relate, that it appeared to him in the Shape of a Woman, but more grand and beautiful than human; and foretold him, that he should be Pro-consul of *Africa*. *Pliny* brings this Account as an Example to confirm that there are such Beings, and assured his Friend that he believed it himself: He adds, that the same *Spectrum* appeared again to *Curtius*, as he was coming out of a Ship

on the *African Shore*, and foretold his Death, which happened to him contrary to the Expectation of all his Friends. *Pliny Epist. l. 7. Epist. 27. Ad Suram de Curtio Rufo.* See also *Livy's* Account of the Genius of *Italy*, or at least some Genius appearing to *Hannibal*. I might add some modern Accounts surprising enough, but shall confine myself to Antiquity; I am far enough from believing all such Accounts, any more than *Cicero* believed all the Prodigies reported in his Time; but to believe all to be mere Cheat and Juggle, is to arraign the Sense of all Antiquity, who, as they certainly believed their Gods to be intelligent Beings, so 'tis highly probable, they had some strong Facts, as well as Reasons to induce them to that Belief. We should follow the wise Rule of *Plutarch*, speaking of these very Subjects: "We could, says he, relate a great many wonderful Things, which thou oughtst not to condemn slightly; but to give too much, or too little Credit to them, is dangerous, on account of human Imbecility, which is neither circumscribed to Bounds, nor entirely Master of itself; but falls sometimes into Superstition and Vanity; sometimes into Neglect of the Gods and Irreligion." So far this wise Philosopher.

There is another Consideration of great Weight to induce us to believe that something more than human interfered in the Institution of Idolatry; I mean not only the horrid Corruptions and Immoralities attending most of their idolatrous Ceremonies, but the inhuman, execrable and infernal Sacrifices offered to their Gods from the remotest Antiquity; such as human Victims of both Sexes, in almost all Nations in the World; not only at *Tyre*, and *Carthage*, and among the *Druids*, with other barbarous Nations, but in *Greece* and *Rome*,

as is attested by their own Historians. Nay, in the eastern Countries they sacrificed their own innocent Children to *Moloch* and *Saturn*, with such horrid, infernal and beastly Rites, as makes one shudder to think on't; and this from the earliest Antiquity. What could induce the first Inventors of such horrid Rites, if some infernal, malignant Power had not deluded them by such Prodigies and *Terriculamenta* as the known Powers of Nature could not perform, according to the Poet:

Primos in orbe Deos fecit Timor.

It was Fear, that first introduced the Belief of the Gods in the World; that is, false Gods; or those infernal Spirits, who by their Terrors and Prodigies drew in Mortals to worship them by such horrid Rites, worthy of such Deities. I do not say these Considerations alone prove demonstratively that the Gods of the Heathens were Beings superior to Men: But when confirm'd by the Authority of the Old and New Testament, a Christian, at least, can hardly disbelieve it. Wherefore,

2. The Gods of the Gentiles, in Numbers of Places of the Old Testament, are called Devils; and this by *Moses* himself, as well as in the other Parts of that sacred Record; by Consequence they were really and in fact intelligent Beings, superior to Men, as the Heathens really believed them. *Moses* says, *They shall not offer their Sacrifices to Devils, or Dæmons; Non immolabunt hostias suas Dæmoniis, Lev. xvii. v. 17. They sacrificed to DEVILS, and not to Gods, Deut. xxxii. v. 19. They sacrificed their Sons and Daughters to DEVILS. Pl. cvi. All the Gods of the Gentiles are DEVILS, Pl. xcvi. v. 5. And he (Jeroboam) ordained him Priests*

Priests for the High Places, and for the Devils.
Chron. i. v. 1. 6.

N. B. The most usual Word in the *Hebrew* for *Devils* is שַׁגְנִירִים *Shagnirim*; the *Shaggy-ones*, or the *Hairy-ones*. This *Hebrew* Word *Shagnirim*, is translated *Devils*, in the *Syriac* Version; in the *Samaritan* Version, in the *Arabic* Version, in the *Latin* Vulgat, and our *English* Bible. See our learned *Walton's Polyglot* for these Versions. They all translate these Words, *They sacrificed their Sons and Daughters* לְשַׁגְנִירִים *La Shagnirim*, to *Devils*. All these Versions translate the *Shaggy-ones*, or *Hairy-ones*, by *Devils*; as the *Latin* Vulgat, and *English* Bible translate it.

If we examine our modern *Hebrew* Dictionaries, they generally translate it *Devils*, *Dæmones*, meaning evil Spirits. The great *Heptiglot* Dictionary of *Castellus*, adjoining to *Walton's Polyglot*, translate שַׁגְנִירִים *Shagnir*, *Dæmon Silvestris*. *Buxtorph's* Dictionary, *Dæmon Silvestris*. *Leigh's Critica Sacra*, translates *La Shagnirim*, to the *Hairy-ones*; "That is, says he, to the *Devils*, who appeared "in the Likeness of Satyrs." And the learned *Bochart* says, that the Word signifies *Satyrs*, or *Devils* in the Form of *Goats*. "The *Hebrews*, "says he, call *Devils Shagnirim*, [he writes it *sai-rim*] *Hairy-ones*, or because they appeared to "those who believed in them, in the Shape of *Goats* "or *Satyrs*." By this we see also, that this learn'd Author took the *Heathen* Gods for intelligent Beings; that is, evil Spirits. Now who does not see, that by the *Devils* called *Hairy-ones*, they meant the God *Pan*, a very antient God among the *Heathens*.

If we add to the Authority of *Moses* and the Old Testament, that of the New, and the Tenor
of

of the Christian Religion, with the invincible Reasons for that Religion, which all the Power of Hell can never invalidate, we must believe the Existence of Devils and evil Spirits. Our Saviour came to destroy the Works of the Devil, the Empire of Satan, the Kingdom of the Devil, the Religion of worshipping Devils; he went about casting out Devils, &c. All these together, with the Belief of the Heathens themselves, as it is certain there were such Beings, so they render it exceeding probable, that the original Gods of the Gentiles were those evil Spirits; for real Gods, or good Spirits, they could not be; not *Dæmons* or evil Spirits in their own Shape, but under the Shape of some intelligent Beings, superior to all the known Powers of Nature; performing such wonderful Operations from Time to Time, as made deluded Mortals believe there was something divine in them; supposing them to preside, some over the Sun, some over the Planets, Elements, &c. but not to be mere material Elements or Planets, since *Moses* would never call those Elements Devils. However, as the primitive Mortals inhabited the Fields and Woods, and lived on the Fruits of the Earth, or principally of their Flocks, those Spirits might more commonly appear in the Shape of the God *Pan*, whom all the Learned know to have been a very antient God among the Gentiles; either preserving or destroying their Flocks, according as they worshipped him. Afterwards, when Persons of a more elevated Genius began to contemplate the Heavens, the Powers and Influence of the Planets, Elements, and the like, they might easily be induced to believe, that their immortal Gods dwelt in them, presided over them, conferred Benefits, granted or rejected their Petitions, as they really
believed

believed of their Gods : But they would be worse than stupid, if they applied all this to the Air, or mere material Elements, or to the material Sun. In Process of Time, deluded Mortals might be made to believe, that those Gods became present in their Idols and Temples ; and Kings and Heroes, seeing the Veneration that was paid to them, might take the Names of some Gods, and either their Flatterers, or Successors, might procure them to be worshipped as Gods ; as the Book of *Ecclesiasticus* says, *A Father makes a Statue of his Son, and then a God of it.*

The next Question is, *When idolatrous Worship commenced?* Very early we are sure ; it was come to a great Height in *Moses's* Time, so as not only to offer Sacrifices to Devils, but even to sacrifice their Children to them : There was also Idolatry in *Abraham's* Time ; and in his Grandson *Jacob's* Time, there were *Teraphims*, or little Idols, in private Families, *Laban's*, for Example : 'Tis the common Opinion, that it commenced not long after the Deluge. *Bochart* in his *Canaan* proves, that the antient *Grecians* learnt it from the *Phœnicians*, who carried it with their numerous Colonies which they established over the Earth ; for being so much increased by their Brethren the *Canaanites*, drove out by *Joshua*, they sought new Habitations in most parts of the World. The *Hutchinsonians* say, that the first professed idolatrous Worship was at the Building of the Tower of *Babel*, which was erected, say they, to the Air ; but confuted just before, and will be more afterwards, when we come to their new Opinion about the Confusion of Tongues, which they deny ; and maintain, was a Confusion of Religions. But there are strong Conjectures, that it began or was practised before that
Epocha,

Epocha, even before the Deluge. The most ancient Remains of the heathen Authors seem to make the heathen Gods as old as the World : See the Accounts of them in *Hesiod*, *Sanconiathon*, and others, in *Clemens Alexan. Eusebius*, and in our modern Searchers of Antiquity, *Bockart*, *Grotius*, &c. whose Opinion seems much the more probable. For tho' the Scripture does not mention Idolatry expressly, among the Corruptions and Abominations of the Sons of Men before the Deluge, and whose Wickedness brought on that dreadful Judgment, the Fact of which can't be doubted of in Reason, as well as Religion ; the following Reasons seem to make it highly probable, that even Idolatry was among the rest of their Crimes ; for since the Heathen Gods were really evil Spirits, who were properly the fallen Angels, 'tis not unlikely, these by their superior Knowledge of Nature, teaching the wicked Descendants of *Cain*, called *the Sons of Men*, not only some peculiar Arts and Sciences, whose Invention seems to be very hard to account for, either by Chance or human Industry ; but also working such Wonders, as might induce them to worship them as Gods. This also the Book of *Enoch*, which was thought by some to be extant in St. *Jude's* Time, or at least a Tradition of it, though what we have is spurious, seems to leave some Hints of ; as well as the Tradition of the *Jews*, that the fallen Angels did converse with Men, taught them many Secrets of Nature, and caused themselves to be worshipped as Gods, in Opposition of the true God : That wicked *Cham*, or *Ham*, lived and conversed with those wicked Antediluvians, might learn their Secrets, and re-establish that idolatrous Worship after the Death of, or Separation from, his Father *Noah*. This seems

seems the most probable Conjecture of the Rise of the heathen Gods and Idolatry. However it is certain, *1st*, That they were understood to be intelligent Beings, superior to all Matter, and even superior to human Beings. *2dly*, Good Beings they could not be, by consequence wicked Beings. *3dly*, They were supposed by the Heathens to have been as old as the World, by consequence they had introduced Men to worship them before the Flood. *4thly*, *Moses*, and the old Scripture, expressly calls them *Devils*. *5thly*, The fallen Angels were from the Beginning; therefore they might appear to Men, and induce them to worship them; which Worship might have been known and practised by wicked *Ham*. This Section is only advanced as the Author's particular Opinion, which he submits to better Judgments. The next Section is to shew, that such Spirits both may be in Nature, and may appear to Men.

S E C T. III.

Proofs for the Existence and Apparitions of Spirits.

OUR modern Infidels denying all Existence and Apparitions of Spirits, it may be expected that I say something of both, more particularly than has been explained before. To apply then, and enlarge a little further, what has been alledged for the Existence of evil Spirits, it is indubitable, that one can't be a real Christian without believing both: The same Proofs, that evince the Truth of the Christian Religion, evince the Existence of Angels, or spiritual Beings, good and bad. Angels or ministring Spirits are asserted in Terms in the Old and New Testament, in innumerable Places; but particularly

particularly in the New ; the whole Tenor of the Christian Religion teaches us, that our Saviour came to destroy the Operations of the Devil, the Power of Satan, &c. He cast out Devils wherever he came ; he is represented as commanding the evil Spirits from the Bodies of Men : Those evil Spirits are represented as obeying him, as real Beings, trembling at his Power, and the like. In the fourth Chapter of St. *Matthew*, 'tis related at length, how the Devil was permitted to take him up, and place him on the Pinnacle of the Temple, from thence to the Top of a high Mountain, and mark out to him the Kingdoms of the Earth : How our Saviour answered him, that God had commanded his *Angels* to take Care of him ; how the Devil left him, &c. by which both Angels and Devils, *i. e.* Spirits good and bad, are represented as *real existing Beings*, appearing to, and assisting, or hurting Men. That other Spirits also, that is, the Spirits of human Creatures *appeared* to Men, the Scripture asserts in Terms ; which are Apparitions, properly such. *Moses* and *Elias* appeared with our Saviour on Mount *Tabor* ; nay that they appeared clothed in their Bodies ; as many of the Bodies of the Saints appeared to several in the holy City, not mere Bodies, but their Souls with them : *And the Monuments, or Graves, were opened, and many Bodies of the Saints, who had slept, arose ; and going out of the Monuments (or Sepulchres) came into the holy City, and appeared to many*, Matt. xxvii. 52, 53. Nay our Saviour himself appeared to *Saul*, and spoke to him, *Acts* ix. 4. 5. And our Lord appeared to *Ananias* ; as *Ananias* did to *Saul* in a Vision, before he came corporally to cure him, *ibid.* The Angel appeared to *Peter* in Prison ; opened the Prison for him, conducted him to the strait Street, and there left him ; and when St. *Peter* came to his Friends they thought
it

it had been his *Angel*. In fine, both the Existence and Apparitions of Spirits good and bad, is so interwoven with the Principles of the Christian Religion, that the very Free-thinkers will not deny, if we believe the one, we must believe the other, both as to the Possibility, and real Being of them ; though as to other Particulars and Accounts of Facts, they depend on the *Credentials* and *Proofs* they carry along with them ; as a Man would be a Fool to believe all Stories of that kind, he would act as rashly to deny all. Undoubtedly there may have been great Cheats paumed upon the World ; and some People may take their own Fancies for real Visions, or if you please for real Apparitions : But, to deny all Accounts of that kind, let them be ever so well attested, must be extreme rash ; and to examine the Veracity of them would require whole Volumes : However, it is certain, if the Scripture Facts are true as recorded, the Existence of such Beings, and their appearing to Men, must be true also. Now the Proofs for the Truth of the Scripture Facts being unshaken, the Existence of some spiritual Beings good and bad, and several Apparitions of them, must be so too ; as to others they are to be believed, according to the Credentials they bring along with them. The great Question then with modern Infidels is, whether there is any Impossibility and Repugnance in Nature, that there should be such spiritual Beings good and bad, or should ever appear to Men : Their Apparitions *de facto* depending on the Strength of the Proofs for them : This is all that can be required on this Head ; the Examination, Proofs and Disproofs of Facts, would require whole Volumes : Some Facts have such Proofs, that it is Folly to disbelieve all.

Now it is manifest, there can be no Impossibility, or Repugnance in Nature against the Existence of
such

such Beings ; either in the Cause or in the Effect : The Power of God, a perfect Spirit himself, could as easily to the full create spiritual Beings, as create Bodies and Matter ; one might desire these Gentlemen to shew the Disparity : Then, what greater Repugnance can there be in the Effect ? why, for Example, a spiritual Substance endowed with such and such Properties, should be more repugnant in itself, than a material Substance, endowed with Extension, Solidity, and the other Properties of Matter ? If you say, it is fact there are Bodies, I say it is fact there are Spirits, or spiritual Substances ; first God, who is a most perfect Spirit : 'Tis more natural then to believe that a perfect Spirit could produce other Beings, so much nigher approaching to his Nature, than mere Matter. 2dly, the Souls of Men exist in Fact, as well as their Bodies : These Souls are real spiritual Beings, unless our modern Infidels will degrade themselves to a mere Lump of Matter ; Now if these Gentlemen will but allow, that their own Souls are Beings superior to all Matter, and that they actually exist, they must allow, not only the Possibility, but the actual Existence of such Beings, besides God and Matter. 'Tis therefore as clear, that there are *some spiritual Beings*, as that a Free-thinker is *really* and *substantially* something more than a mere Block. Well then, will a Free thinker maintain that there can be no other spiritual Beings superior to their own Souls, or to the Souls of Men ? If they will, I believe few besides will do it ; but must allow, that there may be other spiritual Beings superior to the Souls of Men, and approaching nigher the Perfection of God ; as the Souls of Men may be proved demonstratively to be superior to mere Matter in their natural Entity. There can be no Repugnance in this also : Such Beings, superior to the Souls of Men, may be called Angels. Now as it is real fact that the Souls of Men exist ; and I hope it will be allowed me

P

here,

here, that the Souls of Men are real Beings above mere Matter, it is in natural Reason as evident that there may be spiritual Beings superior to the Souls of Men, as these are with respect to Matter ; which is all I desire here : Their Existence may be proved by invincible Arguments for the Truth of the Christian Religion, which is not necessary to prove in this Place so much for the Possibility, at least, of the Existence of good Spirits. As to bad Spirits, I hope these Gentlemen will not deny, but that among those spiritual Beings, evidently producible by God, some might swerve from their Obedience due to him ; might sin, might become bad Angels, might be left by him in that sinful State, might become Enemies to Man as well as to God ; and by Consequence be what we understand by evil Spirits, or Dæmons. There is no manner of Impossibility in such a Supposition, any more than the other : If they are in Being, they may be sent to appear to Men ; if they say spiritual Beings can't subsist without a Subject, nor can we have any Idea of a Spirit what it is, &c. the first is denied directly : God exists without a Subject, yet is a pure Spirit ; the Souls of Men, who are gone before us, must *still exist* or else they must deny the Immortality of the Soul ; which perhaps they don't believe any more than the Existence of spiritual Beings ; but if the Possibility of one proves the Possibility of the other, it is sufficient in this Place ; and if those who deny the Existence of Spirits, must at the same time deny the Existence of Souls departed, they render themselves by it worse than Brutes. As to the other Part, *viz.* that one can have no Idea of a Spirit ; if they mean, an Image formed by ourselves, let it pass ; but if they mean, that we can have no Knowledge, or Notion of a Spirit, it is directly false ; we have a Knowledge of God, and of our own Souls ; perhaps

perhaps more evident, than we have of Matter ; a Soul has Properties of Thinking, Willing, Choosing, Reflecting, &c. which I am sure are better known to us, than the Properties of Matter, where we are puzzled in almost every thing that belongs to it. Since therefore we can't deny the Possibility of spiritual Beings of different Ranks, nor even the actual Existence of some Spirits ; let us see whether there is any Repugnance, or Impossibility in their Apparitions. But, what Repugnance can there be, if God should send his Angels to denounce things to us, as he did to *Zachary*, on the Birth of *St. John the Baptist*, to *St. Peter*, and several other Examples in the Old and New Testament ; or if God should permit departed Souls, who certainly exist somewhere, to appear to living Men ; or even wicked Spirits to appear also, what Repugnance can there be in Nature against it ? But you may say first, how can a Spirit appear to us ? why as to the *How*, I believe these Gentlemen would be more puzzled to show how God could exist of himself ; how he can be present in all Places, yet in no Place ; how he could create the World 'out of nothing ; how our Soul animates the Body ; how Matter can exist in infinite, or not infinite Parts ; or even exist at all ; or indeed, how any thing in Nature can be formed, as to the primary Causes and Constituents of them ; yet these Gentlemen are upon the *How* against plain matter of Fact ; viz. as to those Scripture Facts, of some spiritual Beings appearing to Men ; which evidently shews the Possibility of others. But they object further ; We cannot see a Spirit, how then can they appear to us ? how can a Spirit move a Body ? how a Spirit can act upon Bodies ? how spiritual and immaterial Beings can put on Forms to make themselves visible to corporeal Eyes ? with a great many, I may say, impertinent Questions

of this Nature. *Answer.* 1st, Such Questions, as far as they would insinuate, that it is impossible for Spirits to act upon, or move Bodies, are false and impious : Since if it were impossible for spiritual Beings in general to act upon, or move Bodies, God being a pure Spirit could not create, or act upon the material World ; now the Soul of Man, Angels, and other spiritual Beings, approach nigher the Perfections and Nature of God, than mere Matter ; and if one may say so, are much more possible, according to our way of conceiving, than mere material Beings. *Answer.* 2^{dly}, Such Questions are against plain Fact ; first it is fact that our Souls, or that spiritual Being in Man (unless these Gentlemen Questioners will allow themselves to be mere Blocks) moves our Legs, Hands, &c. at its Pleasure ; yet I presume every part of our Body is Matter. But though we don't pretend to explain the manner *How*, as indeed the primary Manner *How* of numberless Operations of Nature are intirely hidden from us ; yet 'tis fact the Soul of Man both can and does move its Members, when in due Order, at its will and pleasure within its Sphere of Activity ; nay by the Intermediation of its corporeal Members, and by the Acts of its Will, can move other external Bodies to a great Degree ; as by an Act of my Will, which I hope is not Matter, I can move my Fingers to strike a Spark of Fire upon a Heap of Gunpowder, and cause most violent Motions and Convulsions round about. What are all the external Effects of Arts, but Materials put together, by the primary Movements of the Souls of Men ? Would Stones build Houses of themselves, or Timber Ships to sail at Sea ; or Metals form Letters, and put them in order to print Books, make Instruments for all other Arts, &c. if the Souls of Men did not only direct them,
but

but put them in Motion by the Hands of Workmen making and moving Engines and Instruments to effect it? which Motions primarily come from the Wills and Souls of Men. Would mere Matter once at Rest, ever be put in Motion of itself, without some *extra* Cause to do it: If that *extra* Cause was mere Matter, what put that in Motion originally? As for the Manner *how* infinite Effects actually in Nature are performed; I wish these Gentlemen would acquaint us. But we might ask them another Question in our turns; Why might not the Souls of Men departed, act upon our material Senses, by God's Permission, as well as they act upon the material Organs of the Body, when united to it? why might not they form some Appearances, by the same Permission, to make themselves visible to us? If we can't see any Impossibility why the Souls of Men departed might not do this, that were sufficient; provided they make themselves present to us, much more may Angels and Spirits of a higher Order perform it; and make the same Impression on our Senses, either immediately, or by the Interposition of some Medium, in either of which way there does not seem the least Impossibility. *Answer. 3dly*, To cut such Questions short, can't the Spirit of God manifest himself to Men, by ways and means he knows best, though we can't explain them? If so, can't he permit spiritual Beings to make such Impressions on our Senses, as other Beings do, since it is evident they can act upon Matter? ~~by Consequence we should see them, as much as we see other Beings; and whatever Being should make the very same Impression on my Eyes, as the Shape of a Man does, I should see that Shape, as much as I see the Shape of a Man; and what do I see of a Man but his Shape?~~ The learned Monsieur *Bayle*, as I shall quote on another Occasion, says, that the

progressive Motion of the Planets must be caused and continued by *Intelligences* ; and thinks the *Copernicans* must come into that Notion at last : Nay he thinks, that intelligent Beings can better cause Motion, than mere material Beings, for mere Matter has neither any Motion, or any Tendency to Motion of itself, any manner of way, but merely to be moved and impelled by something else. 'Tis fact our Souls can move our own Bodies, and those of others, at the Twinkling of an Eye, or a Thought ; spiritual Beings have a Principle of Motion, which Matter has not. Why then, there can be no Impossibility, and Repugnance in Nature, that Spirits should exist ; should appear to us when God shall please to order, or permit it ; it only depends upon Facts, whether he did order, or permit them to appear : The Scripture assures us he did do so on some Occasions, and the universal Testimony of Mankind did once believe there were such Apparitions. Our Free-thinkers may examine the actual Accounts of them, as long as they please. If the Credentials for such Facts are strong and cogent ; a Man would act against common Sense to disbelieve them for a few speculative Difficulties : If they are not, they may suspend their Judgments ; but it is Madness to deny the Possibility ; and little less to deny all Facts by the Lump.

However, to add something, as to Facts ; the Reader will reflect on what I quoted out of *Tacitus* and *Pliny*, concerning *Curtius Rufus*, and out of *Suetonius* about *Ascleparion*, in the Life of *Domitian*, in the foregoing Dissertations ; not to mention the Magical Performances of *Appollonius Thyaneus* : Let us come to something more modern. The celebrated Monsieur *Bayle*, besides what was mentioned just above, gives us to understand in Numbers of Places in his *Critical Dictionary*, that he believes the

the Operations of Dæmons, that is, Spirits, not only in their Attendance on some Astrologers, antient and modern ; but even in the Concerns of Human Life. Astrologers indeed pretended they chiefly dealt with the Stars ; but that is mere Nonsense and Cant. To deny all Accounts of their Performances, is to arraign the greatest Historians of a foolish Credulity ; yet whatever they did, or foretold, could not be by the Stars, but by the Operations of Dæmons. However, Monsieur *Bayle*, one of the severest Criticks that ever was, believes the Operations of Dæmons in human Affairs, good and bad : He declares this directly in the Article of *Timoleon*, where he endeavours to prove at length, what we call *Luck*, as in good and bad Luck of some Men, is caused by such Dæmons, or Spirits interfering with human Affairs : He has the following remarkable Words in the Margin, “ I call them so [invisible Spirits] in Opposition to human Souls, which “ are Spirits united to sensible Bodies.” I don’t enter into his Notion of *Luck* ; but only shew the Opinion of the Man ; whose Learning, Judgment and Sense, I am sure no Free-thinker will call in Question. *Bayle, Crit. Dict. in Timoleon*. In the Article of *Tiresias*, the same great Critick quotes a modern Fact out of the learned *Thuanus* the French Historian, of one *Bellomontius* a famous Magician, who was condemned to Death by the Parliament of *Paris*, not only in *Thuanus*’s Time, but that great Historian, in the Account of his own Life, quoted at length by Monsieur *Bayle*, says, that he was himself present at his Examination, with another learned Man, whom *Bayle* calls the *Sieur Calignon*. Where *Bellomontius* confessed he dealt with good Spirits, but not with bad ones ; but was hanged for all that. *Bayle, Crit. Dict. in Tiresias*. Now when a noted Man, and no Fool, nor Visionary,

confesses against himself, where his Life was concerned, it ought to have more weight with Men of Sense, then all mere speculative Difficulties. Monsieur Bayle was also fully persuaded of the Operation of Evil Spirits, in the Performances of some Magicians, as may be seen in his Works, *passim*, particularly in the Article of *Appollonius Thyaneus*.

Not to insist upon what that learned Critick and Philosopher says of some wonderful Dreams, or some Notifications in Sleep, or in Visions, recorded by the best Historians, as well as of some Enchantments and magical Operations, which he thinks cannot be denied; and believes that they are performed by the Intercourse of Spirits, of which he has the following remarkable Words: "I think, says he, we may say of Dreams [or Nocturnal Notifications] the same almost of Inchantments, that they are far less mysterious, than People believe, and *some-what more* than the Unbelievers fancy. The Histories of all Times and Places relate, both with respect to Dreams and Magic, so many surprising Things, that those who obstinately deny them all, render themselves suspected, either of want of Sincerity, or Judgment to discern the Force of the *Proofs* [for them]; a violent Prejudice, or a certain Turn of Mind, *blinds* their Understanding, when they compare the Reasons, *pro and con.*" Thus this learned Critic. Bayle, *Crit. Dict.* in the Article of *Majus*, where he proves that such things must be performed by the Intermediation of Spirits good and bad, and thinks it equally foolish to deny all, as to believe all.

'Tis also as certain as past Histories can make it, that several of the most prudent and politick Princes and Commanders have entertained in their Court *judicial Astrologers*; and several surprising Events have been foretold by them; not by the Influence
of

of the Stars, or Figure-flinging ; for that was all a mere Blind, as was proved in a former Dissertation. But if they ever did foretell any Events (and 'tis arraigning the good Sense of the greatest Personages, and the Veracity of the most authentick Histories of all Times and Places, as Monsieur Bayle says, if they did not) it was done by the Intercourse of some invisible Beings, good or bad. 'Tis true, innumerable Cheats and Impostures have been palmed upon a credulous World : But that is rather a Proof, that some preternatural Things were really done, than the contrary ; false Money had never been forged, if there were not some *real Coin*. 'Tis pity but our prudent Legislature had consulted some learned Naturalists, when they forbid all Prosecutions for Witchcraft ; by which the Generality of the World may think that they deny all Operations of evil Spirits. Some of our Right Reverend Bishops might have informed them, that they cannot believe the Bible, if they deny all Operations of Spirits, both good and bad. As for the Discussion of Facts, as was observed before, it would require whole Volumes, but as to the Possibility, 'tis evident, that there may be spiritual Beings subsisting in themselves without Matter ; as God and the Souls of Men : 'tis no less evident, that there *may* be other Beings superior to the Souls of Men ; one as well as the other ; these Spirits having free Will might fall into Enmity with God and Man ; 'tis no more repugnant, that they may be sent, or permitted by God to appear to Men, than that they should have a Being : they are more capable of causing Motion in Bodies, than Bodies themselves ; their actual Appearing is to be weighed by the Proofs ; the Christian Religion proves it directly. *Ergo, &c.*

S I X T H

DISSERTATION.

SECTION I.

*The great Error of the HUTCHINSONIANS
with respect to the Blessed TRINITY in their
preposterous Explications of the Hebrew
Word Elohim.*

THESE Gentlemen affect to appear great Defenders of the Blessed Trinity, against Infidels and Free-thinkers; in which they are highly to be commended, if they stopped there: But then they should not endeavour to establish such a System of the Blessed Trinity, as is new and unheard of before, and even shocking to Christian Ears. They pretend to prove their unaccountable System from the Derivation of the *Hebrew* Name of God *Elohim*. They maintain, that it is derived from *Elah* to curse, and execrate; and signifies, the Three Divine Persons laying themselves under a *conditional Execration* to redeem Man: That one of them took the Condition upon himself, and was actually accursed in his Divinity. They glory in the Discovery of this Derivation, as an evident Proof of the Trinity from *Moses* and the Old Testament; and insult over those who will not understand

understand the Word in their Sense, as ignorant of the *Hebrew* Language. Whether they are ignorant in that Language, I will not define: But it will appear manifestly to all unprejudiced Persons, that either these Gentlemen are ignorant, or wrest and pervert that Word in giving it such a Sense; by consequence, their vaunted Learning in the *Hebrew* is to be read with a great deal of Caution. What could induce them to explain the Word in that Sense, is difficult to guess at; unless it were to establish a new Belief of the Trinity, of their own Invention.

The first Name for God in the Old Testament, in *Hebrew*, is *Elohim*. This Name, if you reject the *Vowel Points*, as the *Hutchinsonians* do, is written אלהים *Elhim*, but generally pronounced *Elohim*. This Name of God *Elhim* being in the plural Number, according to the *Hutchinsonians*, not only insinuates a Trinity, as some learned Divines have held; but that will not do with these new Authors: They maintain, that it has a more mysterious and peculiar Sense, viz. that it is derived from the Word אלה *Elah*, to swear, curse, or execrate, on which account they always write this Name of God *Elahim*, not *Elohim*, (though some of them of late write it *Aleim*) as derived, say they, from *Elah*; and being derived from *Elah*, it expressly signified both to the Children of *Israel*, and to all who understand *Hebrew*, Three Persons laying themselves under a conditional *Execration* to redeem Man; which Redemption, not being to be performed but by one of the Divine Persons being made a Curse and Execration for Man: Hence, say they, the second Person of the blessed Trinity in his Divinity (*verbo absit Blasphemia*) was accursed, and the execrated one for Man. These
are

are some of the great Lights their Patron Mr. *Hutchinson* has given to the World. But can any thing give a greater Handle to Infidels to ridicule the Trinity, than such a System?

To give as clear an Explication as such Notions will bear, their System more unfolded is, that the *Elahim*, as they affect to write it, knowing from all Eternity that Man would sin, laid themselves under a real Oath, or Execration, to redeem him from his Sin: Hence one of them in his *Answer* to *A. Bedford* softens the Expression a little, by calling them the *Adjuratores*; others speak out, and make no Difficulty in expressing it by laying themselves under a conditional Execration. The Nature of this conditional Execration was, that as Man was not to be redeemed but by one of the Three Persons being accurst for him, they all Three took an Oath, that one of them should bear the Curse: This is the conditional Execration, as it were in common between them: The second Person fulfilled this Oath, and became the *Elah*, or rather, as they endeavour to explain the *Eloah*, the accurst and *execrated* one in his Divine Person, and hung upon the Tree in his *Divinity*.

Left any one should think I impose upon them, or combat a System in the Air; or should scarce believe, that learned Divines, pretending to follow the pure Christian Faith, should introduce such shocking Notions of the Holy Trinity; I here subjoin their proper Words; which I extracted out of their printed Treatises, as well as from the Discourses I have had with some of them. One of the most strenuous Assertors of this Doctrine is otherwise a very learned Man, an intimate Acquaintance, and for whom I have an extraordinary Value: He is thoroughly apprised that I write in
the

the Spirit of Christian Charity : Though I shall chiefly quote his Words, as he has lately published several Treatises in Defence of this Doctrine, some of which I have by me. As he is a Person of Probity and Morals, as well as Wit and Learning, I leave others to judge by his own Words, whether I represent the System right.

In his *Examiner examined*, against Mr. A. Bedford, he speaks out, and asserts that System openly. To begin with his Notions of the Trinity in general; in his Preface to the *Examiner examined*, he says thus, “ The sacred Laws of *those*, who
“ are our adorable *Creators* and *Elohim*, demand
“ our profoundest Veneration.” The very Sound of these Words seem to denote a Tritheism. He says promiscuously in that Treatise, our *Creators*, instead of Creator, to stick to the *Hebrew* forsooth. Now if the *Hebrew* Words for God and the Creator, should be sometimes in the plural Number, according to the Idioms of that Language, as was observed in a former Dissertation ; yet, as it is certain the *Hebrews* believed in one only God, not in three Gods, nor in three *Creators* of Heaven and Earth, any more than the Christians, we may be assured that such a way of expressing it, whether by Words in the singular or plural Number, was that some peculiar Words of their Language required it ; yet we ought still to be careful in the Translation of such Idioms, not to break in upon the Idioms and Elements of Christianity : As we see no Versions or Translations express *Elohim* by *Gods*, when it stands for the true God ; though sometimes the same Word *Elohim* is put for the heathen Gods, nay sometimes for Angels and Men.

In the Treatise itself, p. 10, 11. he says, “ So
 “ he knew [meaning his Antagonist] that they
 “ [the *Hutchinsonians*] meant no more, than that
 “ the Deity had laid *themselves* under the Obliga-
 “ tion of an Oath, or Execration, which is the
 “ same Thing, under a conditional Execration to
 “ perform the Covenant. . . . If *Jehovah Elahim*
 “ made an Oath, doubtless it was in full Form,
 “ with all the Circumstances that are binding
 “ among Men: As to Form, we say, *they did*,
 “ when they concerted the Means of our Salva-
 “ tion, and engaged each to perform a distinct
 “ Part in the Execution of those Means; not be-
 “ cause they distrusted each other, but that Men
 “ should not distrust *them*; and when they should
 “ know their *Creators* were under an *Alah* [which
 “ he explains afterwards by a *Curse*] to save them,
 “ they might have the stronger Consolation.
 “ P. 15, 16. The Doctrine raised from our Deri-
 “ vation of the Word *Elahim*, is, That the Tri-
 “ nity were under a conditional Execration, were
 “ under the Obligation of an Oath, or had sworn
 “ to redeem Man;” not to Man, but between
 themselves, from all Eternity. Both here, and
 afterwards, he shews that being under an Oath,
 and under an Execration, is the same thing, as
Elah signifies more properly to curse and execrate.
 Let that be as it will, yet it will be proved by
 and by, that *Elohim* is not derived from *Elah* to
 execrate. He proves, p. 16. That *Elah*, or *Alah*,
 when it is a Noun, is a Curse, or Execration;
 and *Elah* is also a Verb, to curse and execrate.
 “ *Dan. ix. 11. All Israel have transgressed thy Law,*
 “ *therefore the אלה Elah, Curse, is poured upon*
 “ *them.* Where would be the Sense of pouring
 “ the Oath upon them, were no Execration im-
 “ plied

“plied in the Word? Num. v. 21. *The Lord*
 “*make thee a Curse, and an Oath among thy Peo-*
 “*ple*; is not some sort of Malediction implied
 “here?” Page 19. *ibid.* He dresses all up under
 a sort of Syllogism, in the following manner.

“He that takes an Oath, puts himself under
 “a conditional Execration. The Trinity did
 “take an Oath, Therefore put themselves
 “under a conditional Execration.

Again.

“The *Elab* is a conditional Execration, or
 “penal Sanction of an Oath; therefore
 “*Elabim* [God] does signify Persons under
 “such a conditional Execration, or who
 “have taken an Oath.”

The next Business of this Author is to prove,
 much after the same manner, that one of the di-
 vine Persons of the blessed Trinity, was really and
 actually accurst, when he hung upon the Cross:
 He seems to boggle about it a good while, p. 20,
 22, 23, &c. but at length he speaks out, and
 asserts, in Terms equivalent, That the Divinity
 itself was accurst on the Cross. “*Jehovah* actually
 “submitted to an *Elab* [explained by him a
 “Curse or Execration] when he emptied himself
 “of his Glory, and at last hung upon the Tree.
 “Mr. *Bedford* has no fixt Idea to the Word
 “*Elab*, Execration: I do not know that it doth
 “express the particular Curse, which is requisite
 “in every Oath; but as it signifies a Curse, or
 “Execration, we are to gather what the particu-
 “lar *Elab* or Execration was, which *the Divinity*
 “of *Christ* did undergo, by what was performed
 “by *Jehovah* in Man; by *Jehovah* here meaning
 “only the second Person, as every Child may
 “see.”

“ see.” But every Child, truly instructed in Christianity, may see, that the divine *Jehovah*, whether he takes it for the first or second Person, was not actually accurst in his Divinity. Again,

Explaining Mr. *Hutchinson's* Meaning, viz. Of one of the *divine Essence* hanging upon the Tree, he says, p. 27. His Meaning is, and is clear enough expressed, “ That a Person of the God-head, or *Jehovah*, was a Curse for us : (And “ adds, with a Scoff, p. 30.) And now we are “ told, the *Divinity* was not on the Tree ! ” To be sure the Divinity was upon the Tree in Man, but could not suffer in his Divinity.

One of his great Proofs, and indeed of all the Party, for this fine Doctrine, is, That *Jehovah*, in the Old Testament, is called אֱלֹהִים *Eloah*, and *Christ* is *Eloah*, the Person execrated for us, p. 32. *Eloah*, say they, is the Participle passive ; because the *Hebrew* Letter *vau*, or *o*, is in the third Order. *Eloah*, which, according to them, signifies the Participle passive, and therefore might be explained, *The execrated one* ; or, the Person execrated : which Participle, say they, is derived from the Verb *Elab* to execrate. But is this a Proof sufficient to build such a shocking Doctrine upon ? Suppose it should be made appear, that neither *Elohim* nor *Eloah*, in their Sense, are derived from *Elab* to curse, but from another Word, their new System falls to the Ground at once. This I undertake to prove in the following Paragraphs : However, by what has been quoted just now, I hope no one can imagine, that I impose such Doctrine upon them.

Before we go any farther, it may be laid down as a Conjecture highly probable, let the Reader judge, that their Derivation of the Word *Elahim*, was invented to establish this new System ; not
the

the System drawn from the real Derivation of the Word: Nay, though *Elabim*, as they affect to write it, were to be derived from *Elab*, it can never be so derived in their Sense; nor can the mere Derivation of a Word, from a Language dead so many hundred Years ago, without any other Books in the same Language to help us out, be of any great Consequence to build a new System upon; especially a System liable to such insuperable Difficulties, as will be seen in the following Reasons. And to make the Absurdity of such a System appear more visibly, let the following Proposition be the Basis of the Controversy.

Proposition.

The foregoing Doctrine of the *Hutchinsonians*, with respect to the blessed Trinity, is absolutely false, to say no more of it yet; by Consequence could never be taught by *Moses*: And by a further Consequence, their Explanations of the Words *Elohim*, *Eloah*, *Elab*, &c. is intirely wrong.

I must desire the Reader's Patience, to observe once more some of the principal Points of the *Hutchinsonian* Doctrine; they are prodigious zealous in their Propagation of it to their respective Congregations: I have seen several of their Sermons, wherein their System is inculcated in the most pompous Terms, magnifying the infinite Goodness and Mercy of the adorable *Elabim*. There are scarce any of their Sermons, that are not larded with *Elabim*, *Eloah*, and *Elab*, and other *Hebrew* Words, either in *Hebrew* Characters, or *Hebrew* Words in *English* Characters: The adorable *Elabim*, who laid themselves under a conditional Execration to redeem Man; and the di-

vine *Eloah*, who was *accurst in his Divinity* to fulfil the Condition. Our *adorable Creators*, says another, who were so good as to enter into such a conditional Execration for us from all Eternity: making use of that Expression, *The Lamb that was slain from the Beginning of the World*; very allowable in the Christians Sense, or in the Intention of the Godhead from all Eternity, to suffer in his *assumed human Nature*, when the Fulness of Time was come. But who told them, that the Trinity laid themselves under a conditional Curse and Execration to perform it? not to ask them, were they present in the eternal Councils when it was done? who told them, that Man could not be redeemed without such an Execration? or, that one of the divine Persons was to be accurst, and hang upon the Tree in his Divinity, to compleat it? We know there was a Promise made to Man after his Fall, occasioned by the Fault of the Woman, That the Seed of the Woman should bruise the Head of the Serpent: There was a Promise made to *Abraham*, That in his Seed all Nations should be blessed: The Scripture also says, that God swore to *Abraham*, according to our way of Conception, that he would give his Posterity the Land of Promise; that he made a covenant with the *Israelites* for their being his chosen People, if they would observe his Laws: He swore to *David*, That there should be one of his Seed who should be a Priest for ever according to the Order of *Melchisedeck*: But all these were made in Time since the Fall of Man, to confirm their Faith and Hope in God; that is, according to our manner of conceiving, with respect to our imperfect Knowledge, as far as God can be capable of swearing, being angry, grieved, &c. But where does the Scripture say, that the Trinity

Trinity laid themselves under a conditional Execration? or that one of them should actually be accurs'd in his Divinity, to fulfil the Condition? the Absurdity, Indignity, and even Impossibility of the Thing, will be considered in its proper Place. They pretend to shew, that the very Name of God *Elabim*, as they always affect to write it, instead of *Elohim*, is a Proof of their Opinion; though that way of writing it is contrary to all other Interpreters, as I could meet with, both antient and modern. But is that a sufficient Proof for such a novel Doctrine, in one of the most fundamental Points of the Christian Faith? Wherefore the most natural way to prove the Proposition laid down above, and to demonstrate the Falshood of such a novel System, is to compare it,

First, With the Christian Faith of the holy Trinity: If it clashes with that, 'tis undoubtedly false, and never taught by *Moses*. To compare it then with the Christian Faith; either with respect to the Godhead or the holy Trinity, one might ask them, What antient Creeds, what antient Liturgies, what Decrees of Councils, what Authority of the Fathers, what Tradition of the Churches, what Catechises and Instructions of the Christian Doctrine ever taught us, that the three Persons of the most holy Trinity laid themselves under a conditional Execration to redeem Man? and that the second Person was actually accurs'd and execrated, hung upon the Tree, even in his Divinity, to fulfil the Condition? Now, as it is absolutely certain, that no antient Creeds, no Decrees of antient Councils, no Tradition of the Churches, can be produced for such Doctrine, the immediate Consequence is, that such Doctrine is an unheard-of Novelty and Innovation in the

Christian Faith: But all Novelty and Innovation in the Christian Faith, particularly in such fundamental Points as immediately relate to the Godhead, the blessed Trinity, and the Divinity of Jesus Christ, must be shocking to Christian Ears, as well as false in itself: Such Doctrine therefore, at the very first Appearance, must carry invincible Prejudices against it, if we compare it with the principal Fundamentals of the Christian Faith.

2dly, To compare this novel Doctrine with the Dictates of right Reason, and the just Ideas it gives us of the Godhead and Divinity of Jesus Christ, viz. that he should be accurst and execrated in his Divinity, suffer, hang upon the Tree, and expire in his Divinity. Such Notions are so absurd, nay blasphemous in themselves, shocking to pious Ears, and even impossible to be verified of the Godhead; absurd to imagine, that the supreme Deity could not resolve to redeem Man, without laying itself under a conditional Execration; blasphemous and shocking to pious Ears, to maintain that one of the Divine Persons was actually accurst and hung upon the Tree in his Divinity; whatever he suffered in his human Nature; nay absolutely impossible in itself, that the Divinity should so suffer; 'tis execrable to imagine it. The very Light of Nature, which shews us the Existence of the supreme Being, convinces us, that neither the divine Essence, nor any of the divine Persons can suffer in their Divinity, or be liable to any Change or Imperfection. We might as well maintain, that the Divinity might be destroy'd or annihilated. By Consequence it is the highest Absurdity to imagine, that the blessed Trinity could ever lay themselves under a conditional Execration, that one of the
divine

divine Persons should hang upon the Tree, and be actually accurst and execrated in his Divinity : nor can any Derivations of the Words *Elohim*, *Elab*, or *Eloah*, enforce such a Belief.

This Consideration alone destroys all their learned Interpretations of the *Hebrew*, by an Argument capable to be understood by all Persons, whether they understand *Hebrew* or not, if they have but common Sense, *viz.* That it is impossible *Moses* should teach a Doctrine contrary to the fundamental Principles of all Religion, as well as those of Christianity ; and by Consequence, such Derivations of those *Hebrew* Words must be intirely wrong. However, for the Satisfaction of the Reader, all their Reveries shall be considered under their proper Heads.

Hence the Fallacy and Absurdity of Mr. *B—le's* Syllogism may be easily seen, *viz.* “ He that takes an Oath, puts himself under a conditional Execration: The Trinity did take an Oath, therefore put themselves under a conditional Execration.” The first Proposition, whatever may be said of Men, is absolutely false and absurd with respect to God, in their Sense, as explain'd by them : See the Quotations before. 'Tis both absurd in the highest Degree, and absolutely impossible, that God should take an Oath to be execrated, suffer, and die, in any of the divine Persons. The second Proposition is directly false in their Sense : The Trinity neither did, nor could take an Oath to destroy their own Divinity ; which equivalently would be the Case, were they to lay themselves under an Oath for one of them to be execrated, suffer, and die, even in their Divinity : To suffer in the united Humanity is abundantly sufficient : By consequence, in whatever Sense God is said to have sworn to his People,

ple, and make a Covenant with them, it can never be in their Sense: Therefore that Syllogism is directly false; if Mr. *B—le* has a Mind to have it in a Syllogism, it may be drawn in a better Form than his, thus:

'Tis impossible that God should take an Oath repugnant to his own infinite Perfections: But for the Trinity to lay themselves under an Execration, that one of the divine Persons should be accurst, suffer, and die on the Tree, is repugnant to the infinite Perfections of God; therefore 'tis impossible the Trinity should ever make such an Oath. His Proofs also for the Major, or first Proposition, are very fallacious. Every Oath, says he, implies a Penalty, or Execration. This is directly false, with respect to God, whatever may be said of Men; which is not at all necessary to inquire in this Place. 'Tis ridiculous to imagine, that God could not assure his People in the strongest Terms, according to our imperfect way of conceiving, as we look upon an Oath the strongest of all Asseverations, without laying one of the divine Persons under a Penalty and Execration; and such an Execration too! Why then, either God never swore at all in their Sense, (in which Sense all their forced Explications of the *Hebrew* are not worth a Straw) or if he did swear to his People, it must be in the Christian and Scripture Sense, *viz.* to accommodate himself to the Understanding of Men, assuring them, according to their Capacity, that he would be their Redeemer and Saviour, by uniting their Nature to the divine Personality, and suffering in that human Nature, but never in his Divinity: nor could he ever take or fulfil an Oath to destroy his Divinity: We must not magnify his Goodness and Condescension in such a blasphemous Sense.

It was infinite and adorable Mercy and Goodness in him to assume our Nature, and suffer in that Nature for us, for which all our Gratitude can never make a sufficient Return; which, though above our Comprehension, we are absolutely assured of by the invincible Arguments for Christianity. But it would be putting a Weapon in the Hands of Infidels with a Witness, if we make Christianity so contradictory mysterious, as to advance that God could suffer in his Divinity.

Their chief Arguments for this unheard-of System are still, that God in *Hebrew* is called *Elabim*, the Powers laying themselves under a conditional Execration to redeem Man, and *Christ* is called *Eloah*, or the Person execrated for us. In answer to this at present, before we examine them in their own Way, which shall be done in every particular Branch, 'tis directly false, that God is called *Elabim* in the Scripture; 'tis a Word of their own Invention, to establish this new Doctrine: that sacred Name in the *Hebrew*, without the Vowel Points, as it is in the *Hebrew*; which Vowel Points these Gentlemen reject to a Man; I say that the Name of God without the Punctuations, is always *Elhim*; with the Punctuations it is *Elohim*, not *Elabim*; and always wrote so by all Interpreters, both antient and modern; nor can it be derived from *Elab*, to execrate, in their Sense, as the foregoing Proofs make it evident, and will be seen more at large, when that Article is examined more particularly.

But, say they, we understand it so, and Mr. B——le declares it directly, “ We say the Trinity did lay themselves under a conditional “ Execration.” See his Words quoted before. Mr. D. Gittins in his Answer to Mr. Bedford says, “ All, *Elabim*, became Swearers to a Covenant,

“ and under a conditional Execration, but one
 “ only covenanted to become אֱלֹהִים *Eloah*; and
 “ he only became so, viz. the *execrated One*.”
 The first of these Gentlemen maintains, in his
 Preface to the *Examiner Examined*, That every
 Man has a Right to understand the Scripture his
 own Way. I shall not enter in Dispute about
 such a Right, nor the Consequences evidently de-
 ducible from it, by which all the opposite Sects,
 even Quakers, Anabaptisms, Independents, and
 every different Sect that may arise among us,
 will say, they have the same Right to understand
 the Scriptures their own Way: But if these
 Gentlemen have such a Right, surely all the an-
 tient Fathers and Interpreters had the same,
 when they never understood *Elohim*, nor *Eloah*,
 as these Gentlemen do, as will be seen under that
 Head.

Before we leave this Article, some other Ex-
 pressions of these Gentlemen ought to be animad-
 verted upon, which carry odd Ideas along with
 them, and are shocking to Christian Ears; as
 when they seem, either to multiply the God-
 head, or make the Godhead himself suffer on the
 Cross. One of them makes no Difficulty of say-
 ing *our Creators*; whereas the Christian Religion
 acknowledges one Creator of Heaven and Earth.
 He explains this Text, *Who is God, beside Jehovah?*
Sam. xxii. v. 32. he explains, I say, Who is
Eloah besides *Jehovah*? that is, according to him,
 Who is execrated, beside *Jehovah*? The natural
 Sense of such an Explication is, Either that there
 are three *Jehovahs*, or that *Jehovah* the Essence
 of God was execrated. In like Manner, his Mas-
 ter *Hutchinson* says, one of the Essence hung up-
 on the Tree. One of the Essence is an odd Ex-
 pression, as it is shocking to say, the Essence of
 God

God hung upon the Tree. What makes such Expressions more suspicious in these Gentlemen, is, because their Master *Hutchinson* was the Inventor of that monstrous Emblem of the Trinity, which he maintains to have been the God of the Gentiles, viz. the Air under the Names of *Fire, Light, and Spirit*. His Words are, "The *Elahim* called the Expansion, *Names; Glory Mechanical,*" p. 11. and p. 31. *Fire, Light, and Spirit* were "not only called the *Namos*, by the *Elahim*, but "were appointed *Rulers, Substitutes, Representatives* of their Personalities." Why I call it a monstrous Emblem of the blessed Trinity, is not only because the whole is false in the Lump, but also because, Spirit, (that is, according to them, gross and concreted Air) and Light, are as distinct Beings, and Species of Matter, as any other; as will be proved, when we come to the Philosophical Part of their System. How then can they be the Emblem of the undivided Trinity; which in distinct Personalities, is the most undivided Being and Essence in Nature?

But to return to the Text of *Sam. xxii. v. 32.* that Text there is directly wrong quoted by them, as if in the *Hebrew* it were, Who is *Eloah*, beside *Jehovah*? whereas in that Place it is, Who is *El* besides *Jehovah*? that is, Who is God, or the true God, besides *Jehovah*? not, Who is accurst besides *Jehovah*? Now they themselves will not maintain, that *El* signifies execrated, but only signifies God. In the second Part of the same Verse it is added, Who is strong, or who is *Zor*, a Rock, besides *Elhim*? not *Eloah*. This shews how much their Boasts of the *Hebrew* are to be trusted. See *Walton's Hebrew Text* in that Place.

This

This also shews by the Bye, that when God is called *Elab*, and *Eloab*, as well as *El*, *Elobim*, *Eliou*, &c. they are rather different Dialects of the *Hebrew* introduced about the Time of the Captivity, at least after *Samuel's* Time; as we find *Eli*, *Eli*, in one of the Evangelists, and *Eloi*, *Eloi*, in the other; they are in a different Dialect, as *St. Hierom* observes on those Words; and writes *Eli*, *Eli*, in both these Evangelists. I own the same Word for, *Who is God*, in *Samuel*, is wrote *Eloab* in the Psalms: But the Psalms were collected together long after *Samuel's* Time, as is evident by the Psalms themselves; that instead of *El*, by a broader Dialect, they might pronounce it *Elb*, *Elab*, or *Eloab*; as *Eloi*, instead of *Eli*, our God.

But as these Gentlemen make a strange Pother about *Elab*, and *Eloab*, the first a Curse and Execration, the second accurst or execrated; meaning the Curse that *Christ* underwent for Man; 'tis to be feared they have very wrong Notions about that too. The Apostle says, *Christ* was made a Curse, &c. and 'tis said, *Cursed is he that hangs upon the Tree*. But how was he made a Curse for us? Not in his Divinity; for that's impossible, but in his Humanity. But was his Humanity, or rather *Christ* as Man, really, and *de facto*, accurst and execrated? Not by God, I am sure: He was the chosen one of God, in whom the Plenitude of the Divinity inhabited: nor was he accurst in himself; for he was the Person in whom all Nations were to be blessed: but only in the Opinion of Men, and wicked Men too; since the Apostle says, *No one, in the Spirit of God, will say Anathema Jesu*; or will call him accurst. But he was to be made the Scorn and Out-cast of the People, *i. e.* the *Jews*; because his chosen heretofore,

fore, but now unbelieving People, saw him suffer on an ignominious Cross, like a common Malefactor, might falsely and blindly judge him to be, and he was accurst in that Sense; yet that very Death was not a Curse, but reputed so by them; and by that ignominious Death, he bore the Curse that was against us from the Beginning; since by dying an opprobrious but innocent Death on the Cross, he freed us from eternal Death, incurred by the Sin of *Adam*. Then what can we judge of those, who not only call *Christ*, as Man, execrated and accursed, but maintain in Terms, that the Divinity was so too? Can any Derivation of the *Hebrew* justify such Doctrine? Is it not better be ignorant of the *Hebrew*, than understand it in such a Sense?

If they urge further, that as *Christ* became a Curse for us, so he emptied himself of his Glory, and took upon him the Form of a Servant; 'tis easily answered, by any one, who understands the first Rudiments of Christianity, that 'tis impossible, as God, he should really empty himself of his Divinity, when he took the Humanity upon him: For then, as the same Apostle says, *He was equal to God in his Divine Nature; but he who was Lord of all, took the Nature and Form of a Servant; was reputed among the Wicked, &c. that in that Form and Nature he might suffer for us, and blot out the Hand-writing that was against us:* And why so? Because it was impossible, he should undergo these Sufferings in his Divinity.

As to those Places of the Scripture, where God is said to swear, and take an Oath to his People, that they should not distrust his Promises; what is all that to their Purpose? It is not to be doubted, but that God assured his chosen People, made a Covenant with them, or, if you please, according

ing to our Way of conceiving, confirmed to them by an Oath, that he would be their God and Protector for ever, if they would love him and keep his Commandments; would send the Messiah to be their Redeemer, &c. Nay, by the Mouth of his Prophets he foretold to them in what Manner he would be their Redeemer, viz. by hanging upon a Cross, and take upon him the Penalties due for Sin. Suppose it be allowed, that God, according to our Way of conceiving, took an Oath, and confirmed those Promises by it, because an Oath is the strongest Assurance we can have, how does this prove that the Trinity laid themselves under a conditional Execration? or one of them should be execrated in his Divinity? So, not to enter into the Dispute, in what Sense God may be said to swear at all, it is evident that God cannot be said in himself to swear, or take an Oath, as Men do, any more than he can be said to repent, to be in Wrath, to be *tactus dolore cordis intrinsecus*, touched with Grief of Heart inwardly; as is said of him in the Scripture; with a great many other Affections, as are attributed to God, according to our scanty Apprehensions. The Holy Writers must speak to Men according to the Capacity of Men, to assure them from the Part of God, that they should be redeemed, &c. But waving such Inquiries, if it were admitted that he condescended to take an Oath, in the Christian Sense, it is impossible he should take an Oath to suffer in his Divinity. I will defy them to shew any Text, that God could swear in such a Sense; yet this is their Doctrine in Terms, as was seen in their Quotations. If they had only asserted, that one of the Divine Persons hung on a Tree in his Humanity, no one would have concerned themselves about their Doctrine, unless

unless Deists and Free-thinkers ; but this, it seems, would not serve their Turns ; they must magnify the Goodness of God in what is repugnant to his Divine Nature : They must shew such Zeal for the holy Trinity in a Manner that is absolutely impossible, and establish a Trinity the Christian Faith is a Stranger to. 'Tis for this such a novel System is blameable.

Before we descend to the other Proofs against this System, it will not be improper, as we go, to lay down an Abstract of the Christian Doctrine, with respect to the blessed Trinity, the Fall of Man, and our Redemption from Sin and Death, to make us Partakers of the Inheritance of *Christ*, for which no Tongue can sufficiently praise him.

The Christian Religion teaches us, that there is one only God, infinite in all Perfections, of eternal Existence, all-powerful, omniscient, incapable of Change, incapable of all suffering, or dying, and even of all Affections, which include the least Imperfection, being all-perfect in himself, without Limitation, Alteration, and all Affections incident to created Beings. That this God in his Essence and Nature is of such Perfection, that his Essence can subsist in three distinct Persons ; distinct in their Personalities, though of one and the same Essence and Nature. By consequence, though each Person, as a Person, is not the other ; the Person of the Father is not the Person of the Son ; the Son is not the Holy Ghost ; the Holy Ghost is neither the Father nor the Son, as Persons ; yet each is God, because each subsists in one and the same Nature of God ; and whatever has the Nature of God, must be God ; yet where there can be but one Divine Nature and Essence, there can be but one God. As each Divine Person therefore is
God,

God, by consequence each Divine Person can no more suffer and die in his Divinity, than the Godhead can suffer and die; 'twere Blasphemy, as well as inconsistent with Reason to affirm it. But then, one of these Divine Persons took upon him the Nature, and by consequence, could suffer and die in the Nature of Man, though neither the Divine Person, nor Divine Nature could suffer. But on the other Hand, as there is but one Person in *Christ*, and that a Divine Person; and as all Actions belong to the Person terminating and containing that Human Nature, by Consequence the second Person of the blessed Trinity may be said to suffer, as Man, and in his Human Nature, but never in his Divine Nature, or Person.

These Mysteries, both of the Trinity, the Incarnation, and Death of our Saviour, though incomprehensible, as to the manner *how* they can be performed, have the strongest Reasons and the most invincible Arguments for the Truth of them, as all the Reason of Man can well desire: that is, the whole Body of the Arguments for the Truth of the Christian Religion, the Testimonies of Christ himself, the Revelation of all the Scriptures, the fulfilling of innumerable Prophecies, the infinite Miracles performed by him to confirm this Doctrine, the indelible Monuments and Histories recording his divine Actions and Miracles; all which put together, make the Christian Faith and Religion the most rational Religion in the World. Neither is there any Contradiction in these Mysteries, though incomprehensible in themselves, since the Essence of God in itself is infinitely above all the Reason of Man. The Christian Religion does not teach us that one God can be three Gods, or that one Person can be

be three, and three one; or that God incapable of suffering, could suffer for us in himself: these are all Inconsistencies in the Christian Faith, as well as in Reason: it only teaches us, that the divine Nature is of such Perfection, that it can subsist in three Personalities: That one of these divine Persons did unite human Nature in his own Person, and did suffer in that Nature, though not in his Divinity. This, though incomprehensible, is not contradictory to Reason: Considerations quite different in themselves, as is evident to any one capable of reasoning.

As to the Creation, Fall, and Redemption of Man, incomprehensible in themselves also, the Christian Religion teaches, that the supreme God subsisting in Three Persons, Father, Son, and Holy Ghost, from all Eternity, in whom, and to whom, all Duration, and every Moment of Duration, is present, to shew forth his almighty Power and Goodness, created Heaven and Earth, and all that is contained in them. Among these glorious Productions, intelligent Beings, and Man were created, endowed with free Will, and Liberty of Choice, which could not be destroyed, as to the Nature of it, without destroying the Nature and Essence of Man. Why then, as all the Natures and Actions of his Creatures, every Moment of their Duration, and all Duration, must be absolutely present to God, he must see that Man would abuse his free Will, fall from his Favour and be eternally lost, unless some Remedy was provided for the Reparation of his Fault. This Remedy he provided, by his only Son taking upon him the Nature of Man, and suffering in that Nature to make Reparation for that Fault, and redeem him from the Penalty due to his eternal Justice for it. In the
infinite,

infinite *Now* of his Duration, and in the Omnipresence of all Moments before him, this adorable Redemption is appointed. In this Sense Christ is said to be the Lamb slain from the Beginning of the World : yet nothing of this could be known to Man till he existed, or then, unless it were revealed to him. But after his Creation and Existence, to convince him of the dreadful Effects of his Fault, not only natural Death, but Deaths and Miseries in all Shapes flowed in upon the World, till the Fulness of Time was come to put this Redemption in Execution, sufficient to convince every rational Creature, that there must have been some great Fault *ab Origine*, for which those Miseries were inflicted. This the wisest of the antient Heathens judged to be the Cause of the infinite Miseries the World groaned under from the Beginning, which they thought could not be inflicted by a just and merciful Being, unless in Punishment of some Fault. Nevertheless, to comfort him in Faith and Hope, God revealed to him his Redemption, by Promises of a Redeemer to come from the Seed of the Woman ; repeated these Promises from Time to Time ; to *Abraham*, to *Moses*, to his Prophets, and by them to all, who would not shut their Eyes against them. Now in these just and natural Considerations of the Christian Religion, where is the Necessity that God should be execrated and accursed in his Divinity to perform this Redemption ? He could unite the Nature of Man to his divine Person ; there appears no Impossibility in it, any more than he could create him out of nothing ; but he could not die in his Divinity, any more than he could destroy himself. But——To return to the other Proofs against this unaccountable System, and their manner of defending it.——

3dly, To

3dly, To compare this Doctrine of theirs, and their Interpretations of the *Hebrew* Texts in Question, with the antient Versions of the same Texts in other Languages, if none of those antient Versions, none of the different Readings, explain the Text in their Sense, or give the least Hint of it, it must be a great and natural Prejudice against it. Now, neither the *Samaritan*, nor the *Syriac*, nor the *Chaldaic* Paraphrase, nor the *Arabic*, nor the *Greek* Septuagint, nor *Pagninus's* Translation of the *Hebrew*, Word for Word, nor the Targum of *Onkelos* and *Jonathan*, which our learned *Prideaux* commends so much, nor our own *English* Translation, nor the *Latin* Vulgat; 'tis certain none of these Versions or Translations take the least Notice, or give us the least Hint of this Doctrine. 'Tis not necessary to understand all these antient Languages; they are all translated by the learned *Walton* in his *Polyglot*, where any one may compare his Translations of them with the Doctrine of these Gentlemen. Now is it not strange, that, if the *Hebrew* Word *Elohim* should expressly signify Persons laying themselves under an Execration; and *Eloah* should signify, the Person actually execrated; and yet none of the antient Versions or Translations, made expressly for the Faithful of different Tongues, should take any notice of it, but still turn and translate those Words *God*; as, God created Heaven and Earth: Who is God, besides *Jehovah*? Who is strong, besides God? &c.

4thly, As none of the antient Versions give us the least Hint for understanding the Name of God in their Sense, so none of the learned Interpreters, antient or modern, of which I have seen a great many, ever explain the Word *Elohim* in their Sense. I shall have Occasion by and by to name

the Interpreters and Commentators, which I have examined expressly for that End. Among the Antients indeed, not many understood *Hebrew*; at least, whose Writings are extant, except *Origen*, and *St. Hierom*: though *Ephrem Syrus*, *Tatian the Assyrian*, and *St. Epiphanius*, might very well understand the *Syriac-Hebrew*; as doubtless the primitive Fathers, and Christians of *Jerusalem*, *Syria*, and those eastern Parts, who did not speak *Greek*, understood the *Hebrew* Scriptures, as *St. Matthew* is generally supposed to have wrote his Gospel in *Hebrew* for those Christians, by whose Tradition the true Sense of the *Hebrew* might be delivered down to the subsequent Fathers of the Church, without being necessitated to rely intirely on the apostate *Jews*, as *Mr. B—e* always calls them, or the unchristian *Jews*, for the true Sense of the *Hebrew*, which primitive Christians of the *Jewish* Nation could tell whether the Infidel *Jews* perverted the Scriptures, and maliciously gave the Christians a wrong Sense of them. I mention this by the bye, against *Mr. B—e*, who asserts, that all the Antients were intirely ignorant of the *Hebrew*; or, if they were not, they were only taught by the apostate *Jews*, to impose upon them; as *St. Hierom* owns himself to have been taught by them. But can we imagine the primitive Christians among the *Jews* had no Scriptures, or did not understand them as well as the Infidel *Jews*. How then could the Infidel *Jews* impose upon all of them? or could the true Sense of the *Hebrew* Scriptures be intirely lost, till *Mr. Hutchinson* and his Disciples retrieved it? To mark out to the Reader what Commentators have been, or may be consulted, if he thinks proper, beside *Origen*, *Epiphanius*, and *St. Hierom*, who among the antient Fathers understood

stood *Hebrew*; particularly St. *Hierom*, who was the most learned in the *Hebrew* of all of them, neither in his Commentaries on *Genesis*, nor in his Epistles, nor any of his Prologues before the Books he translated, does he give the least Hint, that the Word *Elohim* ever meant Persons laying themselves under a conditional Execration, though he often gives Reasons why he translates other Words in a different Sense from other Translations. They all render *Elohim*, *God*, when it stands for the true God. *Pagninus* translates the *Hebrew* as literally as is possible for the Idioms of one Language to be rendered into another: His Translation is adopted by *Walton* in his *Polyglot*, and is allowed by these Gentlemen to come the nighest to the *Hebrew*, yet he always renders *Elohim* by *Deus*, when meant of the true God. Almost all Commentators take notice, that *Elohim* is in the plural Number, but none take the least notice, that it means Persons laying themselves under a conditional Execration, &c. 'Tis wonderful none of the Versions and Translations should ever touch upon such an extraordinary Sense of the Word; but more wonderful still, that any one should dream of such an unaccountable Translation, till the *Hutchinsonians* found it out to establish their new System of the Trinity.

The modern Commentators whom I have consulted about it, are, 1. The learned *Bochart*, who mentions the Word *Elohim* frequently in his *Phaleg* and *Chanaan*, otherwise intituled, *Geographia Sacra*: one may see by that learned Work, that the *Hebrew* was nigh as well known to him, as *Latin* or *Greek*: He says, *Elohim* is in the plural Number, but always renders it by *Deus*, *God*, when meant of the true God; and derives it from *El*, not from *Elah*, a Curse, or to curse and execrate. Which *Elah* is much more naturally de-

rived from *El*, God ; not *El* from *Elab*. The natural Reason why *Elab*, to swear or execrate, should be derived from *El*, is, that to *swear* is to call God to witness to what is affirmed, and by consequence may be derived from *El*, God, not *vice versa*. 2. The learned *Grotius* in his Commentaries on *Genesis* ; & *alibi passim*. 3. *Calvin*, whom all allow to have been a learned Man, in his Commentaries on the first Chapter of *Genesis*. 4. Monsieur *Jurieu*, in his History of the *Dogms* and *Worship* of the Antients ; wherein he treats of most of the Gods mentioned in the Old Testament, and frequently has occasion to mention the Word *Elohim*, but never gives the least Hint of these Gentlemen's Sense. These are all great Names in the Commonwealth of antient Literature. Neither do the Commentaries of *Junius* and *Tremellius* on the same Chapter of *Genesis*, dedicated to King *James I.* mention such a Sense of the Word *Elohim* ; nor some very learned Commentaries in *Englisch*, which I have by me in *Folio*, with the Title Page torn off, but seem to have been wrote by several learned Persons deputed for that Purpose, explaining the first Chapter Verse by Verse, but never in such a Sense. As for the *Roman* Catholick Commentators, none that ever I could meet with, though I consulted the chief of them, none ever touch upon that Sense of the Word *Elohim*, except *Cornelius à Lapide*, who only says, that it may be derived from *Elab* to swear : But how ? Not in their Sense ; but, as obliging all his Creatures to pay him his due Worship ; which is quite a different Sense from that of the *Hutchinsonians*. His Words are, “ The Word *Elohim*, may be derived “ from *Elab*, to bind his Creatures to obey him.” *Com. in Gen. c. i. v. i.* That is, to bind the Creatures to God ; whereas these Gentlemen say, that

that God lays himself under a conditional Execration to his Creatures. The first may be safely said in a Christian Sense, but the second cannot, as these Gentlemen explain it. *N. B.* What confirms the Prejudices against their Explications, is, that all these learned Commentators, both antient and modern, constantly write the Word *Elohim*, not *Elabim*; which shews, that they never dreamt of deriving it as these Gentlemen do.

These are all great Prejudices, against the *Hutchinsonian* Derivation of the Word, and Doctrine built upon it. 'Tis wonderful, that all the learned Expositors of Scripture should be so universally in the wrong, or so very blind, as not to see, understand, or ever write the Word, as these Gentlemen do; and that too, by adding Vowel Points, which they reject with so much Scorn in other Cases; not only contrary to the general Punctuation of that Word, which is always pointed with an *o*; all other Expositors writing it *Elohim*, not *Elabim*; but contrary to the original *Hebrew* Text itself, which, without the Vowel Points, is neither *Elohim*, nor *Elabim*; but *Elhim*, as derived from, and being the plural Number of *El*; perhaps the *He*, or *H*, is put to distinguish it from *Elim Palms*, or for Reasons unknown to us in such a dead Language, notwithstanding some Rules given by Grammarians. Now, if these Gentlemen reject the Punctuations, why do they add one to the Text? if they admit them, why do they point it contrary to all others, unless to serve a Turn? Now we are speaking of the Vowel Points, it will not be improper to mention some Observations concerning them.

SECTION II.

Of the Vowel Points, or Punctuations of the Hebrew.

TIS certain, the *Hebrew* has some Vowels of its own, without the additional Punctuations, as *Aleph*, which may answer to our *a* or *e*, or sometimes *o*. *He*, which may answer to our *e* with a soft Aspiration; *Jod*, answering to *i* or *j*; *Vau* answering to our *v* or *u*, and sometimes *o*; *Ain*, of a various Sound, which Grammarians find great Difficulty in determining; 'tis pronounced sometimes like an *a*, sometimes like *ag*, *ai*, or *gna*, &c. The Vowels have different Tones or Sounds in different Words, as the Vowels in most other Languages; in *English*, for Example, the Vowel *a*, in some Words, has a strong open Sound, as in *Ball*, *fall*, *call*, &c. and sometimes a soft Sound, as in *Page*, *Gage*, *Stage*, and the like: *o* also has a different Sound in our Language, as in *toss*, *cross*, *chose*, *those*, &c. 'Tis much the same in other Languages; though 'tis highly probable, as to the true Pronunciation of the *Hebrew*, that it is really lost. We find in *Ezra*, that the *Jews* having been so many Years in Captivity, and mingled with the *Babylonians*, at their Return did not understand the *Hebrew* Language, but *Ezra* was forced to explain the Law to them in the *Babylonish*. Our learned *Walton*, in the *Prologomena* to his *Polyglot*, owns, that we are ignorant as to the true Pronunciation of the Word יהוה *Je-hovah*; the *Jews* would not pronounce it, out of Respect for that sacred Name, called the *Tetragrammaton*, on account of its being wrote with those four Letters; which though they are without
any

any Punctuations in the original *Hebrew*, and generally wrote so now, yet in Effect, all the Letters are *Hebrew Vowels*, viz. *be*, *vau*, *he*, *jod*; what mystical Meaning they may have, we cannot tell: if you strip the Word of all the Vowel Points, it seems to be *Jbub*, *Jebveh*, *Jebvah*, or *Ibvah*. Hence some pronounced it *Ja*, or *Iao*, some *Jovah*, from whence some think *Jove* was derived, &c.

'Tis certain also, there are several *Hebrew Words* without any Vowels at all, original or additional; some with several Consonants in the same Word, and perhaps but one Vowel in the whole Word. A great many Examples may be brought of both Kinds; one can't read a Chapter in *Hebrew* without finding some such Words; of the first is דָּבָר, *dabar* or *daber*; in *Hebrew* it is wrote *dbr*, without a Vowel at all; so of several other Words. Of the second kind is בָּרָא, *bra*, without a Vowel between the *b* and *r*; though it is read *bara*, *created*. It was to teach us how to pronounce so many Consonants, that the Vowel Points were invented; that is, certain Marks to serve instead of Vowels, as *־* instead of *a*, *ֿ* instead of *e*, &c. But writing with so many Consonants was not peculiar to the *Hebrew Language*, since other antient Languages, in their primitive Use, huddled several Consonants in their Words without Vowels between them, as *gnosko*, *mna*, *mnemon*, in *Greek*; *gnarus*, *gnatus*, *Cneius*, in *Latin*. The old *Welsh*, *Saxon*, and *Dutch Languages*, in some measure preserve the same way of writing still; nay, our modern *English* is not intirely free from it; which different Nations, not being able to pronounce, insert Vowels, according to their Idioms. Thus, the *French* cannot pronouce *Stomach*, but say *Estomach*; *Espace*, instead of *Space*; and the *Spaniards*,

niards, in the same manner, say *Estevan*, instead of *Stevan*, &c.

Beside facilitating, and softening the Pronunciation of so many Consonants huddled together in the antient *Hebrew*, there was another Reason, why the Vowel Points were invented, *viz.* That there being a great many Words in *Hebrew*, wrote with the same Consonants, but of different Significations, if they are differently pronounced, as indeed it is in most Languages. Hence different Vowel Points, or different Marks standing for Vowels, were placed under the same Consonants to express their different Significations. This one Word אלה *Elah* signifies several different Things, as God, a Curse, to curse, an Oak, a Staff, or to smell Ill. See the *Hebrew* Dictionaries, particularly *Castellus's* Dictionary. Thus *St. Hierom* says, this Word, or these three Consonants *dbr* if it be differently pronounced, signifies different Things, as we shall see in the next Remark, and it was to distinguish the different Significations that the Punctuations were invented. Nevertheless it is highly probable, that the Vowel Points were not in fact wrote under the Consonants, according to the modern Pointing of the *Masoret Jews*, who, as *Dean Prideaux* says, were monstrous Triflers; neither were they known in *Origen's*, *Hierom's*, or *Epiphanius's* Time, who never mentions any thing of them; neither can any one tell, what superstitious Use those *Jews* made of so many Punctuations; or so many different *E's*, different *O's*, &c.

But on the other Hand, it is certain against the *Hutchinsonians*, that there were *traditionary* Vowel Points, or *traditionary* Rules, to pronounce and distinguish the *Hebrew* Words, which had no Vowels in them. 'Tis fact, several Words are made up of nothing but Consonants: 'Tis fact also, that

that the very same Consonants signified different Things, as they were differently pronounced; I say, it is certain, that there were traditionary Rules, for understanding such *Hebrew* Consonants, as they were pronounced by the Sound of the principal Vowels, *a, e, o, &c.* from the Time the *Hebrew* ceased to be a living Language, long before the *Masorets*; for this we have not only the Authority of our learned Dean *Prideaux*, but his Reasons too, which are sufficient to convince any impartial Person of the Truth of it. In his *Connexion*, p. 2. l. 5. "About the Time of *Ezra*, says he, or a little after, "the Use of such Vowels must have been introduced in the *Hebrew* Language: Whether they "were the same Vowel Points, that we have now, "or other such like Signs to serve for the same Use, "is not material Those Vowel Points have "been added to the Text, with the best Care of "those, who best understood the Text." Now, whether the *Hutchinsonians* understand the Text better, than all those who went before them, let others judge. Again, our learned *Walton* not only allows the Tradition of such Vowels, or such a traditionary Way of pronouncing the *Hebrew*, but quotes *St. Hierom*, p. 22. about the Word *דבר*, or these three Consonants *db̄r*, which if pronounced *Dabar* signifies a Word: if *Deber*, Death, or Pestis; if *Daber*, Speech; *prologom.* 26. *Ibid.* p. 37. "Per puncta vocalia, hic non intelligo Masoretarum puncta vocalia, quæ post multa sæcula inventa sunt: sed vocales ipsas, seu ipsarum sonos et pronunciationem, quæ apud Hebræos semper in usu erant." By consequence there were traditionary Vowels, or Sounds belonging to the *Hebrew* Words, which fixed the Signification of them; whether the *Masoret* Punctuations were

Trifles,

Trifles, or not. However those Triflers had such a Respect for the original Text, that they would not insert those Points between the Consonants, or in the Words, but wrote them under the Words. Now, to apply this to the Word *Elohim*, it was always pointed with an *o*, not *Elahim* with an *a* ; till these Gentlemen were pleased to alter the Pointing of it, contrary to all Authority, as well as Antiquity, to introduce their Derivation of it from *Elah*. Besides, the Manner that the antient Fathers wrote the *Hebrew* Words before the *Masoret* Points were invented, convince us, that there were some traditionary Vowels, or Sounds, fixed to the *Hebrew* Words when wrote only with Consonants, or where there were no original *Hebrew* Vowels between some Consonants : Both *Origen*, and *St. Hierom* have left us Instances of *Hebrew* Words wrote in *Greek* and *Latin* Characters ; by which we may see the Way of pronouncing it in their Time ; in the Remains of *Origen's Hexapla*, published by the learned *Huetius* Bishop of *Auranches*, *Origen* writes the beginning of *Genesis* in *Greek* Characters thus, *Βερεσιδ Λαγα*, &c. just as it is now pointed ; and *St. Hierom* in several Places, as in his Epistles to *Damasus*, in his Questions in *Gen. at alibi passim*. He writes whole Sentences of *Hebrew* in *Latin* Characters, very nigh, as they are now pointed in the *Hebrew* Text of *Walton*, which I hope they will allow to be as correct as any *Hebrew* Edition yet seen. We need only compare those Places with the *Hebrew* Text, to be convinced of it, but particularly the Word *Elohim*, which though *St. Hierom* writes without an *H*, yet he never writes it *Elahim*. Now as it is evident these Fathers could not learn that way of writing and pronouncing it, of the *Masorets*, which appeared after their Time, it is sufficient to convince any impartial

impartial Person, that there were some traditionary Rules to fix the Signification of such Words; as it is also evident that none of them understand it in the Sense of these Gentlemen. — The Reason and Nature of the thing convinces us of the Necessity of such Rules; for as the *Hebrew* was a dead Language before *Ezra's* Time, and but one Codex of that Language extant in the World, which these Gentlemen even contend for; as there are several Words in that dead Language, express'd by Consonants only without Vowels, and those Consonants standing for different Significations; how was it possible for any one to read, learn, or understand the different Significations of such Words, unless there had been some traditionary Rules for it?

I am not ignorant, that these modest Gentlemen deny all Authority in the Matter; I heard one of them own and declare, that all the Fathers, all the antient Commentators, nay most of the *Hebrew* Dictionaries and Grammars were against them; that St. *Hierom* particularly, was only taught by *apostate Jews*, and knew very little of the Matter. Now if one should ask them how they came to understand the *Hebrew*, better than all the learned Men that went before; or even understand it at all, without such Helps? Why, they say, by reading the Text, and comparing the Sense of one Place with another. But were all the antient Fathers and Commentators so negligent, that they either did not read the Text, and compare it carefully, or were not capable of understanding it. How did we come to understand any *Hebrew* at all, before Mr. *Hutchinson* gave us such great Lights? who taught those who went before Mr. *Hutchinson* was born? how did *Pagninus* acquire such Knowledge in the *Hebrew* as to gives us a Translation of the Old Testament

Testament almost Word for Word, as nigh as the Idioms of different Languages will permit ; a Translation, which they themselves acknowledge to be the best of any yet ? But what is infinitely above all the Authority of the *Hutchinsonians*, *Pagninus's* Translation is adopted by our learned *Walton*, who put it in the first Column of his *Polyglot*. He says of it, "*Omnium maxime ad textum Hebræum accedit.*" vide. Prologom. He also says of the *Syriac Version* ; "*Ex Hebræo fonte facta est, non multo post Apostolorum tempora.*" By which we see also, that there were Christians after the Apostles Time, who understood the *Hebrew Fountains*. Further, before Mr. *Hutchinson's* Time, the great *Bochart* understood the *Hebrew* to such an Accuracy, that one may see by that inestimable Work of his *Phaleg* and *Chanaan*, that the *Hebrew*, and even the different Dialects of it, was as well known to him, as other People understand *Latin*, or *Greek*. Nay, how did their great Oracle *Marius Calassio*, an *Italian* Fryar, compose his *Hebrew Concordance* without the Help of Mr. *Hutchinson* ? Now of all the learned Men who went before these Gentlemen, not one explain the Word *Elohim* in their Sense, except, as they say, *Marius Calassio*, which is a very scarce Book ; I never met with it but once ; and then had but just Time to look on the Words in Question ; and did not observe any thing like their Derivation of them. But one may safely affirm that even *Calassio* never understood them in their Sense : Why so ? because *Calassio* was a Roman-Catholick Divine, and was better instructed in the Christian Theology than to assert, that one of the divine Essence hung on the Tree in his Divinity ; and if he had asserted it, he would have deserved harder Names, than I am willing to give him.

But

But since these Gentlemen depreciate so much the Learning and Knowledge of the *Hebrew* in all who went before them ; particularly of St. *Hierom*, because they know he is against them, it will not be improper, to consider the Authority of that great Doctor of the Church, in this Particular ; not to insist on the Encomiums, which were given him by the other Fathers and Doctors of the Church, and which may be seen at length, at the Beginning of the Editions of his Works ; we will only specify, what two of the greatest Men of our own Nation say of him, I mean Dean *Prideaux*, and the learned *Walton* ; where by the bye will appear, what Judgment we ought to make even of *Walton's* Authority, these Gentlemen seem to set so light by. Dean *Prideaux* makes the Learning of St. *Hierom* in the *Hebrew*, one of the Heads of his Index, and says thus of him. “ These three, says he, (*Origen* “ *Epiphanius* and *Jerom*) were most skilled in the “ *Jewish* Learning ; for the first, though *Jerom* “ understood *Hebrew* well, yet it was late ere he “ studied the *Chaldaic*.” This is a full and precise Character from such a learned and great Judge as Dean *Prideaux*. *Connex.* vol. 2. l. 8. *Walton's* is more large, and descends to more Particulars. “ *Cum* Hieronymo, says he, *consentiunt omnes in* “ *antiquis codicibus versati.* *Proel.* p. 41. All who “ are versed in the antient Codexes, agree with St. “ *Hierom*.” And again, *ibid.* p. 67. “ *Hieronymum* “ *quidem dotibus naturæ et artis optime instructum* “ *adfuisse ad hoc opus* [Translation of the *Hebrew*] “ *nemo negabit ; cum improbo labore trium lingua-* “ *rum fuerit peritissimus.* No one will deny, that “ *Hierom* was perfectly fit for this Work [the Tran- “ slation of the *Hebrew*] both by the Gifts of Na- “ ture and Art, having with vast Labour made “ himself

“ himself Master of three Languages, *i. e.* *Latin*,
 “ *Greek* and *Hebrew*.” Now that we may judge
 what Weight Mr. *Walton*’s Opinion ought to carry
 along with it in these Matters ; let us consider what
 he says, in his Preface to the great Work of his
Polyglot : After he had number’d up all the Au-
 thors, Interpreters, and Commentators he had con-
 sulted in composing that vast Work, whose Names
 may be there seen at length, and who by the bye,
 never understood the *Hebrew* in their Sense ; after
 he had sought all the Helps that were possible, he
 adds ; “ *Editiones itaque biblicorum celebrior*
 “ *antiquas et recentiores pervolvi ; versiones veteres*
 “ *variarum linguarum inspexi ; exemplaria op-*
 “ *tima cum M. S. S. contuli.* Wherefore, says
 “ he, I examined the more celebrated Editions of
 “ the Bible, both antient and modern ; I look’d
 “ into the antient Versions of different Tongues ;
 “ I collected the most accurate Exemplaries, with
 “ the Manuscripts, &c.” Will any Man of com-
 mon Sense ballance with himself whose Authority is
 to be followed in understanding the *Hebrew* Text,
 these, or the *Hutchinsonians* ? But as *Walton*, with-
 out offending against Modesty, might reckon up his
 own Labours for the Reader’s Assurance, and ought
 to be believed in what he advances ; so if these Gen-
 tlemen will but allow St. *Hierom* the same Liberty,
 in the same View, we might acknowledge that
 great Doctor to have been learned in the *Hebrew*.
 This learned Father mentioning his own Labours in
 that respect, says thus in his Preface to the *Expli-*
cation of Hebrew Names. “ *Libros Hebraicarum*
 “ *questionum nunc in manibus habeo ; opus novum,*
 “ *et tam Græcis, quam Latinis usque ad id locorum*
 “ *inauditum : non quod studium meum insolenter*
 “ *extollam ; sed quod sudoris conscius ad lectiones*
 “ *eorum provocem nescientes.* I have now in
 “ Hand,

“ Hand, says he, the Books of *Hebrew* Questions, “ a new Work, and hitherto unknown both to “ *Greeks* and *Latins* ; not that I insolently extoll “ my own Learning, but being conscious of the “ Pains it costs, I may excite those who are un- “ acquainted, to read them.” I wish these Gentlemen would seriously peruse the Labours of this great Doctor of the Church ; they might see not only by his Translations of the *Hebrew* Testament, but in a great many of his learned Epistles, by his judicious Criticisms of the *Hebrew* Words, by the immense Pains he took ; the great Expence he was at, to qualify himself for such a Work, spending great Part of his Life in *Palestine*, expressly to converse with such Persons, Christians, or Jews, who could give him any Light and Helps for the Knowledge of the *Hebrew* Language. How thoroughly he was versed in it, may be seen by his Epistles, *ad Damasum*, *ad Evagrium*, *ad Paulam* ; his *Traditiones in Gen. &c. &c. &c.* Yet this great Doctor never gives the least Hints of these Gentlemen’s Derivation of the Words in Question ; nor ever writes *Elabim*, as derived from *Elab*, but always *Eloim* ; and since, as they acknowledge the modern Vowel Points were not invented till after his Time, yet all pronounced it with an *o*, and not an *a* ; ’tis a convincing Argument, that these Gentlemen are in the wrong, and that there were some traditionary Rules for Writing the *Hebrew* Words, in the earliest Times ; and argues great Rashness, or Self-sufficiency, to pretend to overturn them.

The chief Objection they bring against St. *Hierom*’s Skill in the *Hebrew*, except their modest Clamours, that neither he, nor the antient Christians, had any competent Knowledge in it, is, that St. *Hierom* had all his Knowledge from the apostate *Jews*, as they constantly call them ; and who,

who, say they, imposed upon St. *Hierom* and the Christians, by giving them false Explications of the Scriptures, and concealing from them the true Sense of the *Hebrew* Words, till Mr. *Hutchinson* was pleased to retrieve them, and gives us such Lights as the *most extravagant* of us could not have expected.

Before I give a direct Answer to this Objection, there is a shrewd Difficulty naturally arises from such Evasions, *viz.* What became of the Christian Church, from the primitive Times down to Mr. *Hutchinson*, if they were imposed upon, as to the *Hebrew* Scriptures; and the *Greek* Septuagint, as they say, is the worst of all? 'Tis injurious to the Church of *Christ*; 'tis injurious to the Holy Bible; but particularly, 'tis injurious to the Protestant Churches, who make the Scriptures the only Rule of Faith, to affirm, that the Christians for so many hundred Years, either had no genuine original Text, or did not *understand it*; particularly, since they make such Outcries against the *Greek* Septuagint? But,

To answer more directly to their Clamours of the Ignorance of the Fathers, and other Christians, with respect to the true Sense of the *Hebrew* Scriptures, it is not only a mere *gratis dictum*, but directly false, that St. *Hierom* received all his Knowledge of the *Hebrew* from the *Jews*; though if he had, it appears by his Translation that he was not imposed upon by them; neither did he follow them in several material Points, as may be seen by his Writings. But it is beyond Dispute, that there were several, nay, great Numbers of sincere Christians among the converted *Jews*; the Apostles were *Jews*; and several *Jews*, learned in the Law and the Prophets, were converted to the Christian Faith, and who understood the original Scriptures.

The

The greatest Part of *Palestine* and *Syria* did not understand *Greek*; as a great many of the *Astic Jews* did not understand *Hebrew*, but made use of the Septuagint.: But the Character our learned *Walton* gave just above of the *Syriac Version* coming so nigh the original *Hebrew*, puts it out of doubt, that some others besides the unbelieving *Jews* understood the *Hebrew Text*. How could they make a Version if they did not? Might not *Origen*, *Epiphanius*, *St. Hierom*, and others, understand the Text without being imposed upon by the *Jews*? This last, indeed, improved his Knowledge, by consulting some of the most learned among them, as he affirms, was at great Expences in procuring all Manner of Helps, for the thorough understanding of it, beside the immense Labour and Pains he took about it. Now, if the *Hutchinsonians*, by their great Pains in reading, examining, and comparing the Text, could become so learned in it, as they would have us believe, surely this great Doctor, who travelled into *Palestine*, and settled there, as nigher the Fountain-head, might understand it as well as the *Hutchinsonians*. He was so far from being imposed upon by the unbelieving *Jews*, that he discovered several of their fictitious Glosses, and Explications, and passed very just Criticisms both upon them, and the Language itself. But it is a Shame to dwell on such a Parallel.

Why these Gentlemen are so particularly severe upon the *Jews*, is not easy to guess; they can scarce bear the very Name of them; calling them wicked Wretches, Apostates, and almost Devils. I have been informed that one of them, perhaps *Hutchinson* himself, at a certain Time, was both nonpluss'd and ridiculed by them for his pretended Knowledge in the *Hebrew*. Be that as it will,

S

Why

Why Apostates? Apostates, as generally understood, are those, who once professed Christianity, and forsook it again: the *Jews* were the true Church of God till our Saviour's Time; and after his Time the unconverted *Jews* never professed the Christian Faith, by consequence never apostatized from it. But, say they, the *Jews* don't believe their own Prophecies, and endeavour to put a wrong Sense upon them; if they will call all those Apostates, who put a wrong Sense on the Word of God, let it be so: But did the unconverted *Jews* really pervert the *Hebrew* Text? I hope no one pretending to Christianity will advance such an impious Paradox. Is not the *Hebrew* Text still the pure Word of God? Could any Book in the World be more religiously preserved, even by the unbelieving *Jews*? As to the Text itself, let them put what Glosses they please in their Commentaries, they never alter'd the Text, except, if you please, *Aquila*, being scrupulous, even to Superstition, about it; nay, so far, as to number the Lines, Words, and even Letters, lest any thing should be changed in the Text. Don't the Christians see the Falshood of their Glosses and Explications, and confute them by their own Text? One would think, that if they altered any thing, it should be the Prophecies and Testimonies for *Christ* being the *Messiah*: Yet those stand in their full Force, bating some little Difference in the reading. If the *Jews* don't believe, that *Elohim* signifies the three divine Persons laying themselves under a conditional Execration, &c. (*hinc illa lachrymæ*) or, that one of the Essence hung on a Tree in his Divinity, they are so far from being Apostates on that Account, that no Man in his Senses can believe it.

Another

Another great Crime of the *Jews*, as far as I can learn of them, is, that they always pronounce *Jehovah* by *Adoni*, or *Adonai*; for Reasons best known to Satan, as Mr. D. Gittins says of them; because they will not acknowledge, that *Jehovah* hung upon the Tree, in his Divinity. But what Christian can acknowledge it? I am sure if that be their Reason, they are not to be blamed for it, since no one in the Spirit of God can say, *Anathema Jesu*. But, in all Appearance, the true Reason why the *Jews* would never pronounce *Jehovah*, was an over-scrupulous, and indeed a superstitious Respect for that sacred Name. This was the *Tetragrammaton*, the Name of four Letters, which they deemed ineffable; and on that Account, when it occurred in reading, instead of it they said *Adoni*, or *Adonai*; that is, instead of saying *Jehovah* did this, or thus says *Jehovah*; they always said, *Thus says the Lord*; or, *Thus says our Lord*. But I presume, to call *Jehovah* Lord, is no ways injurious to him; for he is really supreme Lord of Heaven and Earth: But, whether it be more injurious to him to call him Lord, or to maintain he could hang upon the Tree in his Divinity, let others judge?

By what has been proved hitherto, it appears, that all authoritative, collateral, and external Arguments, are against these Gentlemen. But such a palpable Error in Theology, viz. That *Christ* could be execrated in his Divinity, must have some Error in its Cause; either in the Judgment of the Maintainers of it, from wrong Notions of Theology, and the Nature of the Godhead; or from being biassed by Prejudices for a Party-System; or from being deluded by the Presumptions, and pretended Learning of the Broacher of such shocking

Opinions, who vaunting his Knowledge in the *Hebrew*, wrested all the Texts he could, to establish a new System. This last is the most charitable Construction, that can be put upon these Gentlemens joining in such a Cause. However that be, 'tis evident, their System of the Trinity is false, and what Christianity never taught; and by a further Consequence, 'tis no less evident, that it can never be derived from the *Hebrew* Text, or any right Derivation of *Hebrew* Words; so that whatever be the Derivation of the Words *Elohim*, *Elah*, or *Eloah*, they never can be meant by the sacred Text, to signify, that one of the divine Persons was execrated in his Divinity; which they maintain in Terms, as was seen by the Quotations at the Beginning of this Dissertation. Wherefore,

S E C T. III.

LET us consider more particularly the Derivation of the Words themselves, where I must make bold to repeat some of the foregoing Remarks for Perspicuity Sake, in so dry a Subject, as the Derivation of Words. 'Tis evident, 1. That the *Hutchinsonian* Derivation is false; by consequence it is infinitely more natural to judge that the Name of God *Elohim*, *Eloah*, and the like, is originally derived from the *ל* *El*, or *Al*, which all the Learned know is the common Name for God; and by *Hebrew* Dictionaries, signifies, *per* Excellence, the *Powerful-one*; and as by the *Hebrew* Idioms, they often use the Plural instead of the Singular, particularly where something very grand, or of very great Extent is implied: As *Airs*, for *Air*; *Faces of the Deep*; *Faces of the whole Earth*;

Earth; Waters for Water, Seas for Sea, &c. So *Elbim*, or *Elobim*, is frequently used for God.

2. It was observed, and will be seen more particularly presently, that the Vowel Points were added, either to fix the Sense, or to shew the different Significations, or for different Dialects, or, in fine, for a smoother Pronunciation. However, *Elobim* was never pointed yet, as I could find, with an *a*, by any Writer antient or modern, who have been quoted before.

3. I presume none will deny, that the plural Number of *El*, without the Vowel Points, is *Elim*, or *Elbim*; the *he* or *b* being inserted to distinguish it from other Words; as *Elim* Palms, or Palm-branches; or for Reasons best known to the original Writers. Nor do I believe that any one can deny, that if you insert the Vowel Point *o*, and make it *Elobim*; I say, I believe no one will deny, but that *Elobim* is still the plural Number of *El*. For 4. It is much more natural to believe, that *Elab* to swear is derived from *El*, than that the Name of God should be derived from *Swearing*, particularly in the Sense of the *Hutchinsonians*; that is, from invoking an Execration on himself.

5. By writing it with an *a* instead of *o*, they falsify the Orthography of the Word; which is neither in the *Hebrew* Text, in any Edition yet seen, or in any other Commentators, antient or modern; and contradict themselves by adding a Vowel Point, which they reject with so much Scorn in other Cases.

6. These Gentlemen, I believe, will grant readily, that neither the *o*, nor the *a*, is essential to the Word *Elobim*; though they pretend, that the *vau* is essential in *Eloab*; that by such a forced Derivation they might persuade us, that it must signify execrated, in a Participle passive, from *Elab* to swear. This is their grand Proof, and though sufficiently

confuted already, shall be so in a more particular Manner presently. Moreover, 'tis impossible, that *Eloah* when it stands for God, as it does in some Places, should ever be understood by the sacred Writers, for an *execrated* One, or an *execrated* God in his Divinity; and I am sure *Eloah* does not express the Humanity in any Sense; by consequence, though it should be wrote in the Text *אלוה Eloah*, at length, with the *vau* in the third Order, it can never signify the accurst, or *execrated* God. *Castellus's* great Heptiglot Dictionary, bound up with *Walton's* Polyglot, and dedicated to King *Charles* II. in the Word *אלוה* says, *Dicitur plene bis; it is said at length Eloah, twice in Daniel, and Habakuck.* Now since it is impossible the Word should have the Sense these Gentlemen give it; suppose, we could not tell, why God in the *Hebrew* is sometimes called *El*, sometimes *Elohim*, sometimes *Elah*, or *Alah* (as the *Turks* from the *Arabians* call God *Alla*, or *Allah* to this Day) and sometimes *Eloah*; one would rather impute it to the Difficulty of knowing the Derivation of Words in a Language dead some thousand Years ago; of which there is but one Book in the World, which these Gentlemen acknowledge; or to impute it chiefly to different *Dialects* of the same Language, as is evident there were; than to give it such a shocking Sense, to favour a new System. But as this is their chief Foundation, I hope the Reader will have Patience to examine it a little further.

Why, say they, should God be called *אלוה* with the *vau* in the third Order, which must be a Participle passive; and being derived from *Elah*, must signify the *execrated* One: as the Text they quote with so much Pomp, Who is *Eloah* besides *Jehovah*? That is, say they, Who is the *execrated* one

one besides *Jehovah*? Answer, 'Tis false that *El*, *Elohim*, or *Eloah*, when it stands for God, is derived from *Elah*; 'tis false, that *Eloah*, when it is taken for God, is a Participle passive, but rather a different *Dialect*. 'Tis certain in *Daniel* and *Hababuck*, where it is found at length, being during the Captivity, the *Hebrew* Language was something altered; that instead of calling God *Elah*, or *Alah*, or rather *Elh*, or *Alh*, they called him *Eloah*; though, let them pronounce it how they please, it can never signify the execrated God. I own the *vau* in the third Place is sometimes a Sign of the Participle passive; so that *Eloah*, from *Elah* to swear, or execrate, may signify a Person execrated; but never when taken for God. All those Names for God, are derived from *El* or *Al*. See *Bochart* quoted above.

But would it not surprize one to find that these Gentlemen, pretending to be so learned in the *Hebrew*, should quote that celebrated Text wrong; by translating it, Who is *Eloah* besides *Jehovah*? Whereas in the original Psalm, where that Sentence is first found, it is, Who is *El* besides *Jehovah*? That is plainly, Who is God, besides *Jehovah*? If it be wrote in another Place, Who is *Eloah* besides *Jehovah*? 'tis a Confirmation, that it is only a different *Dialect*. Thus one of the Evangelists says, *Eli, Eli, Lamasabacthani*; and the other says *Eloi, Eloi*, meaning the same thing, only in a different *Dialect*, as St. *Hierom* says expressly it is, and writes in both the Evangelists, only *Eli, Eli*, as it is in the original Psalm, to be quoted presently. The Passage both in St. *Matthew* and St. *Mark*, is taken out of the 21st Psalm, where it is *Eli, Eli*, not *Eloi*. So that, if in the more modern *Hebrew*, that is, if in the *Hebrew* which was spoke a long Time after King *David*,

S 4

suppole

suppose God is called *Eloab* and *Eloi*, My God, it will do the *Hutchinsonians* but little Service; since St. *Hierom*, and other learned Commentators, look upon it as a different Dialect. St. *Hierom* both in St. *Matthew* and St. *Mark*, which see, renders it *Eli*, *Eli*, not *Eloi*, *Eloi*; by consequence that learned Father never thought it a Participle passive. The learned *Maldonatus* in *Matbaum*, p. 646. says, that *Eli*, and *Eloi*, are the same Words, only pronounced after a different Dialect; and justly prefers *Eli* before *Eloi*, for several Reasons: First, because St. *Mark* surely would not change the original Text of Psalm 21st, where it is only *Eli*; but wrote it as the *Jews* then pronounced it, by the *Syriac* Dialect, which they then spoke. Secondly, Because the Standers-by thought that our Saviour had called upon *Elias*; which makes it almost evident, that our Saviour cried *Eli*, *Eli*, though St. *Mark* wrote it *Eloi*, as the *Jews* then pronounced it.

Their Reasons why *Eloab* must be a Participle passive, because the *vau* is in the third Place of the Word, are not very cogent in themselves, and impossible in their Sense when spoke of God. I say they are not very cogent in themselves. The Word יהוה for Example, in the original *Hebrew* without Punctuations, contains but these four Letters *Jhvh*; which we commonly pronounce *Jehovah*; not being able to pronounce those Letters without some Sound. Now in יהוה *Jhvh*, and אלה *Elv*, the *vau* is in the third Place in both; yet I hope they do not pretend, that *Jehovah* is a Participle passive. There are only four Letters in the *Hebrew* in both of them; though they can't be pronounced without the Addition of some Vowels; by Consequence the *vau* in the third Order of a Word in *Hebrew* is not always a Sign. I don't question, but

but several other Examples might be brought, if it were worth while : But because these Gentlemen not only despise all other Commentators, but also Dictionaries, and even grammatical Rules for the *Hebrew*, which have been given hitherto, making precarious Rules of their own, in order to follow them in some of their Minuties, in respect to this Head : Therefore,

VI. That the Letter *vau*, though it should be found in *Hebrew* Words, either as an *o*, or an *a*, is not essential. The learned Monsieur *Simon* shall be Judge : in his critical History of the Old Testament, C. 8. he shews plain enough, to any one who will peruse that Work, that he had acquired a very great Knowledge in the *Hebrew*. In his Rules for *Evi*, that is, for the *Hebrew* Vowels, *aleph*, *jod*, and *vau*, he says they are often *changed*, *added*, or *left out*. After having given Examples for the two first, he adds about the *vau*, thus : “ Les Regles, que nous venons d’établir
 “ a l’égard de l’ *aleph* et le *jod*, se trouvent de
 “ plus veritables a l’égard de la lettre *vau* ; qui
 “ etant une de plus Anciennes voyelles de la
 “ langue Hebriacque, les Interpretes de l’ Ecriture
 “ different souvent entre eux : parceque ils ignorent quand cette Lettre *vau* est *essentiel* ; ou
 “ quand elle n’est simplement que ajoutée. The
 “ Rules, says he, which we have just now established, with respect to the *aleph* and the *jod*, are still
 “ more true with respect to the Letter *vau* ; which
 “ being one of the most antient Vowels of the *Hebrew* Tongue, the Interpreters of the Scripture
 “ differ in their Sentiments about it ; because they
 “ do not know when this Letter is essential, or
 “ when it is merely additional.” He quotes also several Examples out of St. *Hierom*, *Theodotion*, &c. of the Change of the Sense of the *Hebrew* Words, by
 changing

changing the *vau*, &c. *Simon, ib.* A Confirmation of this is, that it is Fact in this very Word *Eloab*, the *vau* is left out oftener than it is added. *Cassellus* observes, that it is wrote but twice at length in the old Scripture; whether 'tis so or not, I presume it is not very material to examine; it being but a different Dialect, or way of pronouncing it; as might be exemplified in most Languages. It might be sometimes wrote in *Hebrew Elh אלה*, instead of *El*, which some might pronounce *Elleh*, or *Allah*, and some more broad, as the *Syrians*, *Eloab*. But I am afraid the Reader will think I have dwelt too long on such Minuties.

VII. and Lastly, There is one more Argument against this novel Explication of the Word *Elohim*, which ought to have great Weight with Persons who seriously consider it, *viz.* The Application the Scripture itself makes of this sacred Name, to other Beings besides the true God. The old Testament applies the same Word to Angels. For Example, *Thou hast lessened him, something less, than Angels*, Ps. viii. v. 6. The Word there for Angels is *Elohim*; *in conspectu Angelorum*, 'tis *Elohim*. Nay *Moses* himself is called *Elohim*; *I constituted thee God of Pharaoh*, Exod. vii. v. 2. the Word is *Elohim*. Even Men are called *Elohim*; *God stood in the Synagogue of Gods. I have said, Ye are Gods; Elohim*. But what is still more, even false Gods, nay Devils, are called *Elohim*, *Thou shalt not have other Gods, or strange Gods before me; Elohim*. Gen. xxxv. Exod. xx. v. 3. The Gods of the Gentiles are called Devils, in the Psalms, and in *Deut.* xxxii. v. 7. where *Gods*, whether they are stiled false Gods, or Devils. The Word *Gods* is often expressed by *Elohim*; the very first Name that is given to the true God, in the first Chapter of *Genesis*. Now can any Man persuade himself, that

that the Gods of the *Gentiles*, false Gods, and even Devils, when they are called *Elohim*, implied Persons laying themselves under a conditional Execration to redeem Man? From all which it is as good as a Demonstration, that neither *Moses*, nor any of the sacred Writers after him, nor the idolatrous *Hebrews*, when they sacrificed to false Gods; nor the Worshippers of the *Airs*, &c. ever dreamed that *Elohim* signified the Divine Powers laying themselves under such an Execration; by consequence their Sense of the Word *Elohim* is one of the most wild, extravagant Notions, as was ever seriously advanced by Men.

To conclude then with a short Recapitulation of the whole. Such a System is against the fundamental Principles of Christianity, in making one of the Divine Persons suffer in his Divinity; incompatible with the Nature of the Deity; gives us shocking Notions of the blessed Trinity; is not to be found in any of the antient Versions of the Bible; unknown to all the antient Fathers, and Interpreters of the Scriptures; contradictory to the traditionary Rules of writing the *Hebrew*, acknowledged by the most learned Men in the *Hebrew*, both of our own and other Nations; and contrary to the most natural as well as authoritative Derivation of the Words themselves. Since therefore, these Gentlemen have made such an ill Choice in their new System of Theology, let us see whether they succeed better in their new System of Philosophy.

SEVENTH

S E V E N T H

DISSERTATION.

Of the Errors of the HUTCHINSONIANS in Philosophy : Where previously of their wrong and forced Explications of the Hebrew Words Shamaim, Ruah, Rakiah, Tohu, Bohu, Chafek, &c.

WE have seen in the foregoing Dissertations, what a horrid System of Theology the *Hutchinsonians* endeavour to establish from the Hebrew Words *Elohim, Eloah, Elah, &c.* Now we come to one of the most singular Systems of Philosophy the World ever heard of; which they pretend to establish from their peculiar Explication of the Hebrew Words just mentioned above.

I was just come so far, when a new Tract of one of these Gentlemen was put into my Hands, intituled, *Mosis Principia, &c.* in which, after his *Master Hutchinson*, he endeavours to erect a new philosophical System of the World, as taught expressly by *Moses*; chiefly from the learned Hebrew Derivation of the fore-mentioned Hebrew Words; as if the Derivation of a few Hebrew Words were sufficient to prove that *Moses* taught a System of Philosophy, or gave a Sanction to such a System. In this he follows their Patriarch *Hutchinson*; and what

what is more astonishing, he quotes Mr. *Hutchinson's* Authority to back his Assertions, as if that were decisive; or as if such an extravagant Author can have any Weight with those who have Patience to read him over; though he slips over in silence a great many of his Patriarch's Extravagancies, exactly quoted in the foregoing Dissertations, whose unaccountable Opinions, instead of being a Proof, are sufficient to make one sick of such a System. Mr. B—— had published some time before a new System of Physics, intituled, *Experimental Philosophy*; quoted in the former Dissertations. This last Treatise is intituled, the *Philosophical Principles of Moses*; which Title alone is sufficient to stir up any one's Curiosity to hear of a System of Philosophy taught by so great an Author as *Moses*. The very Thought of it was unknown to the World before: But it will be much more surprising, when we find, that this grand System is established on the arbitrary Derivation of a few *Hebrew* Words.

There are two chief Points to be considered in this Controversy, over and above what has been proved against the *Hutchinsonians* in general, in the former Dissertations. 1st, Whether these Words in the first Chapter of *Genesis* directly prove this new System? 2^{dly}, Whether, abstracting from *Moses* and the Scriptures, such a System be true in itself? These two Points are quite different from one another; because such a System might possibly be true, yet never taught by *Moses*; because tho' *Moses* never taught Mathematics, nor the Rules of Arithmetic, nor Geography, nor Navigation, &c. yet a great many of these Rules may be true. On the other hand, if this new System should be false, we may assert at once, that it was never taught by *Moses*. What *Moses* taught be sure is true;

S E V E N T H

DISSERTATION.

Of the Errors of the HUTCHINSONIANS in Philosophy : Where previously of their wrong and forced Explications of the Hebrew Words Shamaim, Ruah, Rakiah, Tohu, Bohu, Chafek, &c.

WE have seen in the foregoing Dissertations, what a horrid System of Theology the *Hutchinsonians* endeavour to establish from the Hebrew Words *Elohim, Eloah, Elah, &c.* Now we come to one of the most singular Systems of Philosophy the World ever heard of; which they pretend to establish from their peculiar Explication of the Hebrew Words just mentioned above.

I was just come so far, when a new Tract of one of these Gentlemen was put into my Hands, intituled, *Mosis Principia, &c.* in which, after his *Master Hutchinson*, he endeavours to erect a new philosophical System of the World, as taught expressly by *Moses*; chiefly from the learned Hebrew Derivation of the fore-mentioned Hebrew Words; as if the Derivation of a few Hebrew Words were sufficient to prove that *Moses* taught a System of Philosophy, or gave a Sanction to such a System. In this he follows their Patriarch *Hutchinson*; and what

what is more astonishing, he quotes Mr. *Hutchinson's* Authority to back his Assertions, as if that were decisive; or as if such an extravagant Author can have any Weight with those who have Patience to read him over; though he slips over in silence a great many of his Patriarch's Extravagancies, exactly quoted in the foregoing Dissertations, whose unaccountable Opinions, instead of being a Proof, are sufficient to make one sick of such a System. Mr. B—— had published some time before a new System of Physics, intituled, *Experimental Philosophy*; quoted in the former Dissertations. This last Treatise is intituled, the *Philosophical Principles of Moses*; which Title alone is sufficient to stir up any one's Curiosity to hear of a System of Philosophy taught by so great an Author as *Moses*. The very Thought of it was unknown to the World before: But it will be much more surprising, when we find, that this grand System is established on the arbitrary Derivation of a few *Hebrew* Words.

There are two chief Points to be considered in this Controversy, over and above what has been proved against the *Hutchinsonians* in general, in the former Dissertations. 1st, Whether these Words in the first Chapter of *Genesis* directly prove this new System? 2^{dly}, Whether, abstracting from *Moses* and the Scriptures, such a System be true in itself? These two Points are quite different from one another; because such a System might possibly be true, yet never taught by *Moses*; because tho' *Moses* never taught Mathematics, nor the Rules of Arithmetic, nor Geography, nor Navigation, &c. yet a great many of these Rules may be true. On the other hand, if this new System should be false, we may assert at once, that it was never taught by *Moses*. What *Moses* taught be sure is true;

true ; and several Heads may be true which he never taught : But, as no philosophical System has been established hitherto, but what has been controverted by very great Philosophers, on different sides ; and the Scripture tells us, *that God delivered the World to the Disputes of Men ; that none could ever yet find out the Works of God from the Beginning to the End.* This Truth is confirmed with respect to all the Systems of Philosophy invented hitherto : What one builds up, another destroys. Our great Sir *Isaac Newton's* System is going down apace ; particularly that Part of it, *viz. of immechanical, immaterial Power* in Matter, to make Bodies descend, without any impelling Cause ; to make all Bodies ATTRACT each other, without any *Contact*, or Connexion ; when all other Experiments we can make, shew, that mere Matter is intirely *iners*, and indifferent to be moved by any Determination, according to the impelling Cause ; or if it be impelled downwards, no one could ever tell yet, what that impelling Cause is ; nor can we see how Bodies can attract each other without some *Contact* and Connexion with each other ; with several Considerations, as will be seen afterwards, when we come to the Defects of all the philosophical Systems invented hitherto ; that we ought to be vastly cautious and tender, not to father our precarious Notions on the Scripture. The *Hutchinsonians* must be extremely happy to have found out a philosophical System of the World taught by *Moses*, which must certainly be true if taught by him. 'Tis Pity that the World has been ignorant of it till now ; as it is wonderful that none of the Antients, or indeed any System-Builders, antient or modern, ever stumbled upon it ; yet so certain, and almost palpable, as these Gentlemen boast, that the Children of *Israel*, though bred in
Bon-

Bondage, and *Egyptian* Slavery, knew the true System of the World better than all the Philosophers at present; yet to lie dormant for so many thousand Years, and peep up again at the Birth of Mr. *Hutchinson*, that all other Systems must fall down before it; and as Mr. *B*—— says, at the Beginning of his late Treatise of *Mosis Principia*, that the *Great Dragon*, meaning Sir *Isaac Newton*, lies prostrate and maimed before the Ark of Knowledge delivered by *Moses*. But these magisterial Gentlemen ought particularly to observe the two following Considerations. 1st, That it ought to be very evident, that *Moses* really taught such a System. 2^{dly}, That there ought to be no real Flaws in it. Both which Considerations shall have their due Weight.

I shall not repeat here the just and natural Explication of each Verse in the first Chapter of *Genesis*. The Reader may turn to those Explications, as he thinks proper, and compare the Sense of the most difficult Places, with the Sense Mr. *B*—— puts upon them, as will be seen presently; nor shall I repeat the Arguments brought in general against that absurd Notion, that *Moses's* Business was to teach Philosophy. No, his End was much more noble, viz. To teach the World the true Belief of the supreme God, and the adorable Author of its Being. This Dissertation is to follow Mr. *B*——'s Explications of the same Chapter, chiefly from the *Hebrew* Words mentioned in the Title of this Dissertation, which he thinks infer such a System. They are not quite so extravagant as those of *Elohim*, *Elah*, *Eloah*, &c. though they make a very weak Proof for such unaccountable Inferences he draws from them. 'Tis a dry Subject, I own, to be poring for *Hebrew* Roots:

Roots: But their novel Explications, and surprising Boasts of their Discoveries, make it in some sort necessary.

The very Title of *Philosophical Principles of Moses* is certainly novel, and without Temerity may be pronounced to be unknown to all the Interpreters of the Scriptures, as well as to all the chief Philosophers antient or modern, at least as to their way of explaining it. The Sum of these philosophical Principles, according to their Founder Mr. *Hutchinson*, and his strenuous Propagator Mr. *B——*, are first, that God created all the World in Atoms: that when God is said to create Heaven and Earth, *Moses* meant, say they, the *Atoms* of Heaven and Earth. There is nothing of Impiety in this, unless it be imposing a mere *gratis dictum* upon the Scriptures. Some of them pretend to prove it from the *Hebrew* Particle *Eth* or *Ath*; as when it is said, *God created Heaven and Earth*, in the *Hebrew* Text it is, *Ath Shamaim*, and *Ath Eretz*. This has been touched upon before, and will be afterwards: neither will all the *Hutchinsonians* allow, that *Atoms* is derived from that *Hebrew* Particle *Ath*. They say further, that by the *Heavens* is meant the whole Body of Air, or the whole *Fluid* above us, in its total and immense Extent. This might pass, if in, or by the *Heavens*, they meant the celestial Bodies, But those, say they, were produced by the omnipotent Air: the Manner *how* will be seen presently. We have seen from Mr. *Hutchinson*, that *Shemim*, or *Heavens*, in *Hebrew* signify *Names*; as derived, according to him, from the *Hebrew* Word *Shem*, a Name. Mr. *B——* in some measure forsakes his Master here, and says that *Shemim* signifies *Putters*, or *Placers*; as if the universal Agent, the Air, placed or disposed all the celestial Bodies as they are now ranged.

The

The Manner how he explains this wonderful Operation, will also be seen in his own Words, with the manifest Misapplication of that *Hebrew Word*. That this Air had Power given it to produce all the Species out of those newly-produced Atoms. This, say they, is proved by the *Hebrew Words Ruah*, the Spirit, and *Merachefeth*, born upon the Waters. Instead of saying with the Text, The Spirit of God was carried or born upon the Waters, they explain it, The Spirit was the *Instrument* of Incubation upon the Waters. By these Words, say they, *Moses* teaches us, that the Air was constituted by God the universal *Instrument*, or Agent, to produce all the rest; that the Air exerted this Power, when it was said, *Fiat Lux*, *Let there be Light*; that this Light was produced by the Air's grinding itself (for one cannot see what else could grind it) into finer Atoms for *Light*, one of its Names. By *Fire*, as far as I am able to comprehend, where I own I am at a plunge, and I fear they are so too; but by *Fire*, they mean the same Air transmogrified, by some Cause or other, what they don't tell us, into certain Spikes, or sharp-pointed Needles, capable of breaking or tearing to pieces the grosser Parts of the Air, to make Light of it. By *Spirit*, they mean this Light, or this finer Air congealed again, and, as they term it, *storkened* into Lumps and Clots to be ground over again, and then storkened again into Clots, and so on, as long as the World should last; that this Air formed the Expansion to divide the Light from the Darknes, formed the Sun, Stars, &c. that Darknes, according to Mr. B—, was not an Absence of Light, but a real Substance, that is, the same Air storken'd, or stagnating Air on the one side of the Globe, while Light is the Air ground into pieces on the other side, which

Mr. B— is pleased to call a *Cap* of Light (his own Words) on one half of the Globe. He might also call the stagnating Air a *Cap* of Darknes on the other half, or, if you please, a white *Cap* and a black *Cap*; that these two *Caps* of stagnating Air, and ground Air, ballancing each other like a Pair of Scales, caused the Vicissitudes of Light and Darknes on the Face of the Earth; the *Cap* of Darknes being heavier, say they, than the *Cap* of Light, presses the Globe more than Light does; but then, according to them, the lumpish Air rushing in perpetually towards the Light, or rather against the Spikes that grind it, causes a perpetual Motion in the Globe. By this means indeed he may make the Globe of the Earth titter up and down like a pair of Scales, by the Light and Darknes ballancing each other. But the Difficulty is, in case this arbitrary System had any Appearance of Reality in it, how to give the Earth its annual Motion according to the Vicissitude of the Seasons, &c.

This is Part of the System of Philosophy expressly taught by *Moses*, say they, and by which the poor wandering Children of *Israel* in the Wilderness understood the System of the Heavens, better than our greatest Philosophers now. To establish this System, the *Hebrew* Words in the Title of this Dissertation are so learnedly quoted, and explained in a Sense never heard of before. If I don't take their System right, I really ask their Pardon, and willingly own, that it is difficult not to mistake it, or to give any tolerable Sense of it in that abstruse manner they themselves explain it. However, for my Justification, it shall be laid down in their own Words, that the Reader may judge whether I misrepresent it or not.

Mr.

M. B— in his *Philosophical Principles* p. 1, 2.
 “ That Darknes, says he, is the Heavens, is plain.
 “ That the *Spirit* is dark, is also plain.
 “ That *Ruah*, or the Spirit, by *Mera-*
 “ *chefeth*, separate the earthy Parts from the Wa-
 “ ters, and indeed form all the Species.” He
 goes on p. 24. “ Light in fact is the *same* Sub-
 “ stance with *Darknes* and Spirit.” And p. 30.
 “ If Spirit and Light can form the Globe between
 “ them, it will go forward of course.” How
 forward? it may fall into the Sun perhaps; but
 not go round it, according to its annual Course,
 without some other Cause: or if we suppose the
 Globe to move like a Pair of Scales, by the dark
 Side outweighing the illuminated Parts, caused by
 the Light and Spirit changing Places, it may pop
 up and down indeed, and the Parts of the Earth
 play at bo-peep with the Sun; but we can’t so
 easily see how this Cap of Light and Darknes can
 make the Earth perform its annual Course round
 the Sun: But more of this when we come to
 examine it philosophically. We only consider at
 present, whether the first Chapter of *Genesis*, or
 those few *Hebrew* Words, expressly teach this
 System. But his Notions of the Sun are still more
 incomprehensible. The Air now having formed
 the Sun; how, they don’t tell us; unless the
Ruah by *Merachefeth* being made the *Instrument*
 of *Incubation*; let us see what sort of Thing it is:
 Not Fire, *Light*, and Spirit; to introduce which
 they pretend that *Shamaim*, the Heavens, is de-
 rived from *Shemim*, *Names*; but the Sun now is
 none of these: What is it then? Why a *Candle-*
stick in the Heavens; and the Stars are *Sconces* to
 hold out Light. The Reader may perhaps think
 I am ludicrous; but they are his own Words,
 p. 54. the *Chandelier* in the Heavens, and his

Sconces, which he proves, as he thinks, from the *Hebrew*; and calls the Sun so several times, seriously. Now a *Chandelier* is only the *French* Name for a Candlestick, and the proper one; tho' the *English* make use of it to signify a great Candlestick with several Branches. But in p. 69. he has these remarkable Words: "The *Orb* of the Sun, says he, "is a Body of *passive, inactive Matter*, "surrounded by *Fire*." Now one would think, that the Sun were the most *active* of all material Bodies: But according to the *Hebrew*, it must be a mere *passive inactive* Body. 'Tis by this Rule, *i. e.* by the Etymology of the *Hebrew*, these Gentlemen maintain from their Master *Hutchinson*, that the *Hebrew* Word *Shemes*, or *Shemoz*, so often used as the common Name for the Sun in the old Scripture, and by all Interpreters translated for the Sun, in the common Acceptation of the Word, as, The Sun rises, The Sun sets, The Sun is up, The Sun shines, The Sun in the Heavens, &c. as may be seen in a hundred Places in the Scripture, and is in effect the common Word for the Sun, when it speaks according to the general Acceptation of it in such Cases: But these Gentlemen maintain, that *Shemoz* in those Cases never means the real Sun, but only the Light of it: And why so? Because, say they, the Sun is a passive inactive Body, *holding forth his Light to us*; is a *Chandelier*, Mr. B—'s own Term; and the Stars and Planets are Sconces, or Ears of this Chandelier, holding forth so many Lights. Now, say they, *Chandeliers* and Sconces have no Light of themselves, but are really dark, passive, inactive Bodies: Hence, say they, there are other Names for the Sun in the *Hebrew*, as we shall see presently, which denote his being an Instrument, or Chandelier, holding forth Light. As for this last, 'tis fact, there are other

other Names for the Sun in the *Hebrew*, besides *Shemoz*, as there are in *English*; and I believe in all Languages: we may call him the *Ruler* of the Day; the Illumination of the World; the *Lamp* of the Heavens; and the like: But *Shemoz* is the common Name, when we speak naturally in hundreds of Places in the *Hebrew* Testament, as much as the *Sun* is the Name in *English*, for the great Luminary that shines upon us.

Well then: This dark, *passive*, *inactive* Chandelier, surrounded with *Fire*, and holding forth his Light to us, with all the Absurdities attending it, let them call it the Sun if they please; but this *Fire* must be fed by some Fuel or other, to support and continue it in the grand Chandelier. For this also they have an Expedient at hand: The Food and Fuel to keep up this *Fire* is the *clotted Air*, which, according to them, receding from the Chandelier, condenses into *Clots* again, and becomes *Spirit*, to make use of their Technical Term, and is perpetually *rushing* into the fiery Spikes to be turned into *Fire* and Light again; then *rushes* out again to be turned into *Spirit*; and so, not only continues and maintains this unextinguished *Fire*, but also preserves the annual and diurnal Motion of the Earth; nay, is the Instrument and universal Agent of God for the Production and Preservation of all Beings; and this, as taught by *Moses*.

I am afraid the Reader is almost sick of such unaccountable Jargon: Perhaps it may be more diverting to take the learned Gentleman's Explication of the first Chapter of *Genesis* Verse by Verse, as they have ventured to do; both to convince the World that I don't impose upon them, or misrepresent their Tenets; as well as to give a further Proof of their wrong Explications of the *Hebrew*

Words : Those Explications likewise may serve as Objections against the real Mosaical System.

Mr. B— then in his *Philosophical Principles of Moses*, p. 8. *In the Beginning God created the Heavens and the Earth* : He had laid down in his *Experimental Philosophy* asserted, *circa initium*, that *Moses* declares to us, by that Verse, that God created the *Atoms* of the Heavens, and the *Atoms* of the Earth : But in this Treatise he says, that by *the Heavens* is meant the *Air* in its full Extent. I mentioned before that Mr. *Dan. Gittins*, another Disciple of Mr. *Hutchinson*, in his Answer to Mr. *A. Bedford*, endeavoured to prove, that the first Creation was in Atoms, by the *Hebrew* Particle *Ath*, because it is said in the *Hebrew*, *Ath Shemaim*, and *Ath Erets* : to add something I said before about *Ath*. The Particle *Ath* there, at the most is supposed by Interpreters to signify the Article *The* with an Emphasis ; as if *Moses* should say, God created the, very, Heavens, and the, very, Earth ; or, that *even* the Heavens and Earth were created by God. The learned Interpreters are something dubious, what is the Use of that Particle : Some say that it signifies *ipsissimam rei substantiam* ; the *very Substance* of a Thing, emphatically : Some, the Article *The* : Some, that it is put generally after Verbs which govern an *Accusative* Case ; though it is also construed with other Cases. However, on the whole, it is used in the Scripture before Words, where it can't, in any proper Sense, signify Atoms. When *Eve* said, I have obtained a Man *Ath Jehovah*, she could not mean, the *Atoms* of *Jehovah*. The Scripture says in several Places, *The Lord spake all these Words*, in the *Hebrew* it is *Ath* all these Words ; where *Ath* can't signify the Atoms of all these Words. By which it appears, that we are very much in the dark as to all the Elegancy of the

the *Hebrew*; as we are about several Letters which are prefixed, and added to Words in *Hebrew*. In this very Verse, and frequently in others, the Letter *he*, or *h*, is prefixed to the Words *Heavens* and *Earth*; it is *Atb Hashamim*, and *Atb Heretz*; whereas the Word for *Heavens* is *Shemim*, and the Word for *Earth* is *Eretz*.

As for the philosophical Difficulties about the Creation of the World in Atoms, they shall be examined afterwards. But I appeal to any one of common Sense, whether it is natural to imagine, that *Moses* meant to declare by that Verse in general, that God first created the World in Atoms; whereas he declared that God created Heaven and Earth, to teach the World, that God was the supreme Cause of all; but particularly with respect to the *Hutchinsonians*, who would make us believe, that God having created the Atoms of all Things, constituted the Air his universal Agent, to produce all Things else. Can any one imagine this to be the natural Sense of *Moses's* Text?

But Mr. B—'s Explication of the Word *Heavens* deserves a more particular Observation. We have seen, that he had advanced in p. 8. that *Heavens* signify the Air in all its Extent, *i. e.* the Atoms of the Air. But he says, p. 9. that *Heavens* there, was not the Name of what God created at the first Creation: The Word *Shemim*, or *Heavens*, says he, meant *Darkness*; though afterwards it signified *Disposers*, or *Putters*. We had seen also, that his Master *Hutchinson* explained *Shemim*, by *Names*; that is, Fire, Light, and Spirit. To all which, beside the Absurdities of it, it may be answered, that they manifestly wrest and confound *Shamaim*, or *Samaim*, *Heavens*, with *Shemim*, the plural Number of *Shem*, a Name. Without the Vowel Points they are wrote the same way,

but quite different when they are pointed; undoubtedly for Distinction-sake. But put the Case they were synonymous Words, they may have a very different Signification; as in all Languages. For Example, in *English*: To *blow* with one's *Breath*, and to *blow* or blossom as Flowers and Trees do, are wrote the same way, though of different Significations: So to make a *Bow*, in a Compliment, or Ceremony; and to shoot with a *Bow*; *Bow* is wrote the same way in both Cases: So in a great many others. But all the learned Interpreters not only make Heavens and Names different Things, as undoubtedly they are, but write the Words differently, to shew the Distinction; some write it *Shamaim*, or *Skamim*, with an *b*; and some *Samaim*, *Samim*, without an *b*; from the different Pronunciation of the *Hebrew* *S*: As in *Shiboleth*, *Siboleth*; as to the Word, *Castellus* in his great *Heptiglot* Dictionary, says, it signifies *Altitudines*, *Heights*: The great *Bochart* in his *Chanaan*, l. 2. p. 783. gives it much the same Signification, and proves it from *Sanconiatbon*: *Belsamen*, or *Balsamen*, says he, is *Cæli Dominus*, Lord of the Heavens, or the most high Lord: *Zophosamen*, *Cæli Contemplator*, the Contemplator of the Heavens: He adds also, *ibid.* speaking of *Samos*, he says the *Phœnicians*, whose Language was much the same with the *Hebrew* and *Canaanitish* Language, called it *Samos* because of its high Situation. But because the *Hebrew* Words for Heaven, and for a Name, are wrote the same way without the Punctuations, though quite different with those Punctuations, they wrest them to serve a Turn. Nay, his new Invention of making them signify *Putters* or *Disposers*, is to bring in his new System of the Air being the universal Agent; contrary to the Acceptation of all other

other Interpreters, and Translations; and all the traditionary Rules for writing the *Hebrew*, before the *Masoretical* Punctuations were in Being; nay, contrary to the natural Sense of the Scripture. Now to shew the palpable Absurdity of such Explication, let us express the *Mosaical* Text in their Sense and Terms. In the Beginning God created the *Names*, and the Earth: or, In the Beginning the three *Execrators* created the Putters and Disposers, and the Earth: or, In the Beginning God created the *Airs*, which are *Darkness*, and the Earth, &c. What a Heap of unaccountable Jargon is here? Can any Man of common Sense believe that *Moses* wrote thus to make the Children of *Israel* greater Philosophers, than all modern Imaginers, as Mr. *Hutchinson* calls the *Newtonians*. But we shall have something else to say about *Darkness*, when we come to the Word *Chefek*.

Mr. B——, p. 9. And the Earth was without Form and void, in *Hebrew*, *Tobu ve Bobu*. These Gentlemen are not contented with the natural and obvious Sense of these Words, elegantly expressing the desolate State of the Earth, at its first Creation, without all Ornaments or other Productions as yet: But by *Tobu*, says Mr. B——, *ib.* we must understand, that, *all was in loose Atoms*; and by *Bobu* we must understand, that it was created *hollow* in the Center, which central Cavity was *then* full of Air. If the Earth was created in *loose Atoms*, how was it created hollow in the Center, or how could that empty Cavity be full of Air?

But it is certain, that *Tobu* and *Bobu*, are *there* taken promiscuously; and is only a more emphatick Way of expressing the desolate and chaotick State of the Earth at its first Creation; such synonomous and emphatick Expressions are used in all Languages.

Languages. The *Hebrew* Dictionaries say, these Words have much the same Signification ; and are properly a Phrase to express Desolation : They are used in the same Sense in *Jer.* iv. 23. to express the desolate State, the Prophet threatens the Land should be reduced to ; not hollow in the Center. And to shew that they are in a great manner synonymous, and taken promiscuously, *Pagninus*, whose literal Translation of the *Hebrew* *Walton* adopts, and which Mr. B—— acknowledges to come nearest the *Hebrew* of any other ; I say *Pagninus* translates *Tobu* for hollow, in *Job* xxvi. 7. as well as *Bobu*. Mr. B——'s Quotation from *Isaiah* xxxiv. 11. *He shall stretch out upon it the Line of Confusion, and Stones of Bohu*, manifestly wrests the Sense to serve his System. I wonder what are *Stones* of *Hollowness*, or of the *Hollow* ; what Sense can any one make of such an Expression ? But it is evident the Prophet means, that the Land for their Sins shall be reduced to a Heap of Rubbish, and Desolation ; which any one may see by perusing that Chapter.

And Darkness was on the Face of the Deep. Mr. B—— takes a great deal of Pains to prove that Darkness here means Substance : “ Darkness, says “ he, must be applied to the Heavens, since there “ is nothing else it can stand for : and very descriptive it is, of the Air, when the *Spirit* does “ not move, nor Light shine.” *ib.* p. 11. Then he gives us a learned Derivation of the *Hebrew* Word *Chefek*, or *Chafak*, Darkness : “ If Darkness were not a Substance, says he, one would “ say the Deep was dark, not that Darkness was “ on the Face of the Deep.” *Answer.* Darkness may stand for Absence of Light ; and does stand so there, not for a real Substance : it might also be applied to the Heavens, and Earth too, in as much

much as all things were under an Absence of Light, before any Light was produced ; that one would wonder, what Spirit could move him to advance such a Notion. One would think wherever there is an Absence of Light, one might safely say, there is Darknefs, without making Darknefs a real Substance. Thus some Philosophers have imagined, that mere Rest in Bodies, was something real and *positive* ; and indeed with more Appearance, at least, of Reason, than that Darknefs should be a real Substance. Darknefs indeed in this Place, was not a *Privation* of Light, as the Philosophers in the Schools understand Privation ; *i. e.* when a Thing is deprived of what it had before, since Light as yet had not existed at all ; there was no Privation of it in that Sense : But there was a Want of Light, or an Absence of Light ; and in that Sense, it might be said to be absent ; and I am sure where all manner of Light is wanting, there is Darknefs ; which deserves no more to be said of it, or indeed so much.

As for the Derivation of the *Hebrew* Word *Chesek*, or *Chasack*, the learned *Leigh* in his *Critica Sacra*, on that Word, says it is, *obscuratus, sine lumine fuit*, *i. e.* *obscurated, or without Light*, which the Earth and Deep certainly were at that Time. He says also, *ib.* that *Chasack*, is to *hold back*. Now, when Light is kept back, or not yet produced, there will be Darknefs or a want of Light. But what a Stretch must we put upon our Ideas, to imagine, that Darknefs stands for Heaven, Air, Spirit ; nay, in Substance for Light itself ; since, according to these Gentlemen, Light is only Air ground smaller, and Darknefs the same Air clotted again. I must just add one Consideration, which is, that these Gentlemen not only make the Air, but even the *Spirit* to be Darknefs, when it is in
a tor-

a torpid; motionless, stagnate Condition; contrary to the generally received Idea of the Word Spirit. By Spirit, and the spirituous Part of Beings, most Men hitherto understand the most refined, lively, and *active* Parts of Beings; but in this Philosophy, you must understand by Spirit, the Air in the most *torpid*, unactive Condition. For, says Mr. B——, “That the Spirit was Part of the “Darkness, is also plain; because there was no “other Matter, or created Substance on the Face “of the *Chaos*.” But who told him, that Darkness must necessarily be some Substance or other? Suppose there was no manner of Noise in an empty House, we may safely say there is a dead *Silence* in that House; must we say there is the Substance of Silence in that House? Or shall we call the bare Walls Silence. If so, we might say with a certain Poet,

A horrid Silence did invade my Ears.

In another Place he says, *Spirit* is called Darkness, from its *gentle Motion*: But here it is called Darkness, because there is no other Substance, nor indeed any Motion at all in the Creation hitherto; for Motion began at the next Verse. This looks very like a Contradiction: But those, who can maintain, that the Sun itself is a passive, inactive Body, may say what they please, provided they don't father it upon *Moses*.

And the Spirit of God moved on the Face of the Waters. This is the main Hinge of their System. By this Verse, say they, the *Spirit* or the Air had an impelling Power bestowed upon it; which Mr. B——, in his *Experimental Philosophy* asserted, as quoted before, calls a *Power to move itself*, and the whole Machine: Nay, as they all hold, was the

the grand Agent that produced all things. See the Quotations out of Mr. *Hutchinson* and Mr. *B*—. Now this *Power to move itself*, say they, was given to the Air, by vertue of these *Hebrew* Words, *Ruah merachefeth al Phini*. *The Spirit moved, &c.* But one would wonder, who, besides themselves, can see such prodigious Power given to the Air by these Words. The obvious and natural Sense of them seems to be only descriptive of the *Position* of the Elements, at the first *Chaos*; the Earth being covered with Waters; or the Waters lying upon the Earth, and the Air lying upon the Waters. If these Gentlemen can see such prodigious Power given to the Air by these Words, I am sure no Body else can: But on the contrary, no such Power as they ascribe to it was given to the Air, according to *Moses* at least. Nor could the Air, beyond the greatest Miracle, produce all the other Species in a *few Days*, contrary to the common Course of Nature; supposing it could be admitted, as it cannot, that the Air does produce them at their natural Seasons and Periods. But *Moses* himself expressly, as well as most justly, says at the End of the Creation, that God produced all those Species, not the Air, as indeed none but God could do it; by which all their fine Explications, all their Learning in the *Hebrew*, and such Pains to establish this System, is a great deal of Labour lost.

However, as this is their Foundation of the whole, I must beg the Reader's Patience to consider it a little further, 'The *Hutchinsonians* will own, that till this Part of the Chapter, no Motion was implied by the *Mosaical* Account; no Motion till the *Fiat Lux*. There was no Light yet; no Sun, no Fire, no Spikes to grind the Air, &c. How then could the Air, which must be Spirit yet,

yet, as they understand Spirit, *i. e.* clotted Air, when as yet there was no *Mill* formed to grind it, become Light, unless the Air by *moving itself* on the Waters could grind itself; could make itself, Fire, Light, and Spirit, as Mr. B — says in his *Experimental Philosophy*, that the Air had Power given it, *to move itself*? It want nothing else but to have been able to give itself Existence, to make a God of it. One has really Need of a great deal of Illumination to understand this at all; much more to comprehend it was taught by *Moses*; so I leave this Part of it to better Lights.

But his Quotation out of *Job xxxviii. 37, 38.* ought not to pass without a particular Note, since it is a manifest Misrepresentation of the Text, confounding what is spoke of the Earth in one Verse, with what is meant of the Heavens in the foregoing Verse; as is obvious to any one who will but peruse the Antecedents and Consequents of it. His Quotation runs thus: p. 17. *ib.* “ Who numbered (and so settled) the *Æthers*,
 “ and the Defluxions of the Air? Who caused
 “ them to fall down, for melting the Dust into
 “ Coneretes, so that they adhere in Grains?”
 Now these two Verses in *Job*, which he blends together, as if they belonged to one Thing, *viz.* the Formation of the Heavens, belong evidently to two different Subjects; the one concerning the Heavens, and the other concerning the Formation of the Earth. The *Dust* adhering in *Grains*; which the Holy Scripture speaks of Verse 38, belongs to the Earth; not the Heavens. To read the whole Chapter, is sufficient to confound such Philosophers, as pretend to tell us how the Creation was performed; from the Beginning to the End of that Chapter God reckons

kons up the Wonders of the Creation, with the stupendous Causes and Effects, from the highest Heavens, down to the Formation of the Earth; interrogating *Job*, How the Heavens were formed? Who laid the Foundations of the Earth? As if God should say, Who but I could perform all these Wonders? Several Verses in that Chapter begin, Who did this? and is to be understood in most Verses; as in the Verses just preceding the two in Question; which Mr. B— blends together, to make us believe, that the Air there was melted into their Light, and then con- creted into *Grains* or *Spirit*. The two Verses in que- stion run thus: v. 37. *Who shall declare, or number up the Account of the Heavens; and the Harmony of them, who shall lay asleep?* ver. 38. *When the Dust was founded in Earth, and the Glebes (or Clots of it) were compacted together.* Is it not as clear as the Sun, that this Verse speaks of the Earth, as the foregoing does of the Heavens? The remaining Part of that Chapter descends to more Particulars belonging to the Earth, as the Antecedent does of the Heavens; by enu- merating the Wonders of the Creation in both. Who would trust Quotations, when such a Change of Sense is palmed upon us? They are so chari- tably learned as to give us the *Hebrew* Word for *Dust* in that Place. I won't say it is to throw Dust in our Eyes, that we should not see the ma- nifest Transition from one Subject to another: But who told them that the Dust, and Glebes of the Earth, were Atoms and Grains of Air, *i. e.* Light and Spirit? As some of these Gentlemen were pleased to tell us, that in the Word *Mera- cheseth*, the *mem* and *tau* in that Word are Ser- viles; and that it is not a Verb, but a Substan- tive; though St. *Hierom* expressly mentions *Mera- cheseth*

cheseb as a Verb, and says, it signifies brooded upon, as a Hen broods upon her Eggs. From whence some learned Commentators imagine, that the antient Heathens received the Notion, that the World originally sprung from an Egg.

And God said, Let there be Light, &c. p. 22. And God divided the Light from the Darknefs. Let there be a Firmament. Let there be Lights or Luminaries, &c. p. 25. All Mr. B—'s Explications of these Places tend to establish their grand System of Fire, Light, and Spirit. In this last Treatise Mr. B— does not speak out so much as he did before, or as his Master *Hutchinson* does, but builds on the same Foundation. It was in this View he applied, as mentioned just before, the concreting of Dust into Earth, not to the Earth, but to the Heavens, expressly against the Text, that he might turn Light into Spirit. He adds, "The Matter these Grains are formed of, is called Dust, or Atoms of Air; the Agent that forms them is mentioned, viz. the Defluxions of the Air." Now he applies this to the Formation of Light. *Let there be Light.* "A majestic Phrase! God spoke to something; Light existed in Substance before, tho' not in Form; it was in Being, tho' not as Light: What was then here to make Light of? Nothing has been mentioned but the Chaos, Waters, Darknefs and Spirit: Darknefs was Air in a State of Inactivity; *stagnate Air*: Spirit, Air in a State of Motion, impelling Air; Light is Air still, in a something different Condition from Spirit, in smaller Grains, or Atoms." Again p. 24. "That Light, in fact, is the same Substance, consisting of the same Species of Atoms, with Darknefs and Spirit; and that the Antients thought so, is shewn at large by Mr. *Hutchinson*,
"son,

“*son, Prin. p. 11.*” Mr. B — again, p. 26. *ib.* “What God is said to do here (*i. e.* to divide the Light from the Darknefs) is the same as the preceding Act, *Let Light be*; it is the same Action, which is now performed, by the Light in the Firmament of Heaven, which God set there to divide the Light from the Darknefs. This the *Sun does continually, melts down the Grains of Darknefs, and divides it into Light*: that raises the *Expansion*, by the Strength of which, Light, at the *Extremities* of Heaven is amassed, *heaped*, congealed into Darknefs. *Qui legit, intelligat.*”

I think it was observed before, that to repeat such Positions was sufficient to refute them; at least, as not taught by *Moses*. I shall not trouble myself to enquire, whether the Antients taught such Stuff, as Mr. *Hutchinson* pretends to father upon them; any more than innumerable other Absurdities of the Antients concerning the Origin of the World in every Author that treats of them, both antient and modern. See *Grotius de ver. Rel. Chris. Bechart's Phaleg. Clem Alex. L. Strom. Euseb. Præp. Evan. cum multis aliis.* However, it was seen in the Appendix to the first Dissertation, that the most celebrated among the Antients taught that God was neither the Air, nor the Æther, nor any other inanimate, unintelligent Being; but superior to all these; nay, supposed, that God, or their immortal Gods, heard their Prayers and Petitions, which I am sure the mere material Air, and mere material Elements cannot.

Mr. B — told us before, that the Sun was a mere *passive* inactive Body: “The Sun, says he, is a round Mass of bounded passive Matter, *Ec. p. 47.*” Now it melts down the Grains of Darknefs, and divides them into Light: Why
U surely,

surely, to melt down Grains of Darknes, and divide them into Light, must imply an active Body, if any Body in Nature can be active. Besides those pretty Mutations, and Metamorphoses of Light into Darknes, Darknes into Light, &c. yet he says, that *Moses* speaks of these strictly like a *Philosopher*. “ I consider *Moses*, says “ he, as writing strictly, and philosophically, as “ they call it; and if this is a natural Consequence of his Words, let those that can, shew, “ he did not say so; or that he did not know “ what he said; or that the Motion of the Earth “ cannot be performed by Light and Spirit.” But by these Gentlemens good leave, if the Motion of the Earth could be performed by the Mutations of Light and Spirit; or, to use their own Phrase, by the Cap of Light shifting from Place to Place, it is not of Consequence, that *Moses* taught it. But, whether *Moses* spoke like a *Philosopher*, or not, I am sure those do not, who maintain that the Sun is an *inactive passive Body*, and yet can melt Darknes into Light, the most active material Being we know of in the Universe. Let them shew, if they can, where *Moses* says so; or advances any of these unheard-of, unintelligible Principles; unless by such an unwarrantable wresting of his Words, as rather discredit that Divine Writer, and bring him into Contempt, than make a *Philosopher* of him.

Mr. B——’s Notion of that Luminary the Sun, is much of a Piece with the rest. I believe the best Way to satisfy the Reader that *Moses* never designed to teach such Whims, is to put their own Explications as they lie; they are as singular as any we have met with hitherto. But we must have Recourse to the *Hebrew* again. “ The Word, says Mr. B——, p. 41. מארת
“ *Marth*,

“ *Marth*, which is not plural, but singular. The
 “ Root is **אֵר** *Ar*, the same Word as is used for
 “ Light. The *thau* and *mem*, as in *Merachefeth*
 “ before, are Serviles [mighty Discoveries] and
 “ according to the Rules before laid down, the
 “ Word does not signify Lights, or Light, but
 “ something that was for the Use of Light;
 “ something to support, make, or hold it: A
 “ *Chandelier* (*Anglice* a Candlestick.)” All this
 is as intelligible, as learned. Though *Ar* is used
 for Light, it does not signify Light; but in its
 Compound *Marth*, it is a Candlestick to hold
 Light; but when it is wrote *Maorth*, it is an In-
 strument to send forth Light; or a Candlestick
 with a Candle in it. His own proper Words are,
ib. “ *Maorth* is a *Chandelier* giving Light;
 “ *Marth* is only a *Chandelier*, the Frame only;
 “ *Maorth* is more, the *Chandelier* performing
 “ what it was made for, or sending out Light.
 “ The *vau* in the second Order, according to
 “ the Rules of Grammar, implying Action.
 “ God not only said, Let there be *Marth* a
 “ Candle; but, Let there be *Maorth*, let it burn,
 “ let it be lighted.” Just before *Marth* was on-
 ly a *Chandelier*, now it is a Candle. Here one
 would be apt to think, that *Marth* is their *Mill*
 to grind the Air into Light: But the Sun is an
 inactive Body, and by consequence cannot grind;
 if it could it must be active. But no more of
 this.

Now we shall see, that the Sun is the Fuel for
 the Fire to act upon. “ The Orb of the Sun, says he,
 “ *ib.* is the Fuel for the Fire to act in. . . The Fire
 “ acts all around it; the *Spirit* flows in on every
 “ Side of it; its Parts are framed on Purpose for
 “ this Use; the Pressure is equal on all Sides,

“ which will for ever prevent its burning out,
 “ because its Parts cannot be carried off, as in
 “ our common Fire: for Fire does not destroy
 “ the *Atoms*, only dissolve the Atoms in Fuel.”
 Here’s the System of the Sun established in a
 Trice. I wish they would be so good as to
 bring us a Reason for so many *gratis dictums*; or
 how the *Orb* of the Sun can be Fuel for the Fire
 that surrounds it. What causes the Pressure, that
 hinder the Rays of Fire from dissipating and flying
 off? I thought the Air, or Spirit, or Darkness,
 had been Fuel for this celestial Fire. I thought
 also the Orb of the Sun had been a Chandelier
 holding forth Light; now it is Fuel for the Fire.
 If the Orb of the Sun is Fuel, surely it must be
 consumed at last: But if the Candle and Candle-
 stick should be burnt out, what would become of
 us? But one would wonder what this Orb of
 the Sun is made of? Not of the clotted Air; for
 that is not clotted and turned into Spirit till it
 arrives at the utmost Extent from the Sun’s Fire,
 and something, I know not what, drives it back
 with a Vengeance, to become Fire or Light again,
 and this for ever. All this fine System is impli-
 ed in rightly understanding the *Hebrew* Words;
 and those so clear, say they, that the Children of
Israel understood this System better than all our
 modern Philosophers. Full as well, I really be-
 lieve. The only Shadow of a Proof for all this;
 not from Philosophy; for I am sure all the Phi-
 losophy in the World cannot make out such a Sy-
 stem: But. I say, the only Shadow of a Proof
 for these Whims, is, because the Sun is called in
 Scripture, sometimes *Shemoz*, sometimes *Cheres*,
 sometimes *Marth*, sometimes *Maorth*, as if the
 Sun might not have different Names in *Hebrew*,
 as in other Languages, according to its different
 Effects:

Effects: But, as was observed before, when the Sun is named according to the general Use of Men; as when we say, the Sun is up, the Sun is down, the Sun shines, &c. 'tis generally *Shemoz*, or *Shemes*, as may be verified in the *Hebrew*, I believe in a hundred Places.

Let there be a Firmament, and divide the Waters, &c. Both Mr. *Hutchinson* and Mr. *B—* make a mighty Pother about the Use of the Firmament: 'Tis allowed, that by *Rakia*, (the Word for it in *Hebrew*) or *Expansion*, is meant the Air. As for their Use of it, in the Production of Fire, Light, Spirit, or the Sun, either taken as a Candle or a Chandelier, the Preposterousness of such a Thought has appeared sufficiently already: The Use *Moses* makes of *Rakia*, or the Firmament, is to divide the Waters from the Waters; so that, according to *Moses*, some Waters are above the Firmament, and some beneath it. Mr. *B—* can't imagine, how the immense Quantity of Waters, actually suspended by the Air in the Clouds (that the Clouds are born up by the Air, and contain a vast Quantity of Water in them, no one in his Senses can doubt) I say Mr. *B—* can't imagine how the Waters in the Clouds can be above the Firmament; because, says he, the Waters suspended in the Clouds are *in* the Air, or Firmament, not above it: as if the Clouds can't be in the Air, and above the Air, in different Respects. 'Tis Fact, that the Waters in the Clouds are supported by the Air, or by the Body of Air under them; by consequence, they are *above* the Body of Air supporting them: on which account it may properly be called a Firmament, as both the *Greek*, and *Latin* Vulgat term it; though it may be called *Expansion* at the same time. Waters bearing a Ship, may be properly a Support

and Firmament, and yet be in a great Expansion : The Waters may be also said to be in the Firmament, in as much as the Air is both above and below them. This any one may understand without *Hebrew*. See the foregoing Dissertation on that Verse, where 'tis shewn that not only vast Quantities of Waters are supported and sustained in the Clouds by the Air, and by consequence above great part of the Air supporting them ; but also in such Quantities, as were sufficient, before they were separated and divided from the rest of them lying upon the Earth, to cover it intirely : But were they to fall down at once, and be united again with the Seas, as they were at the Deluge, they would be sufficient to overflow and drown the Earth again, as they did at that dreadful Catastrophe.

But let us take Mr. B—'s Explication in his own Words: *Let there be a Firmament, and divide the Waters, &c.* " The Waters, says he, " on the Face of the Earth, are those which are " under the Firmament ; and the Waters *in* the " Earth, and round and *above its Center*, are those " which are above the Air or Firmament, [*viz.* " Air in the central Hollow.] The Firmament " acted in the *Chaos*, and made the Division in " the fluid Mixture, by separating the Earth from " the Water, as before described : The Consequence is, that both the Waters here said to be " below the Firmament, as well as those here said " to be above, were *on* and *in* the Earth ; which " let the Reader observe," and understand if can: And indeed who can help observing, that he makes the Waters above the Firmament to be under those which are under the Firmament ; according to his express Words : Because, says he, " both " the

“ the Waters here said to be below the Firmament, as were those here said to be above, were “ *on* and *in* the Earth.” But how does he solve this Riddle? *viz.* That the Waters round the Center of the Earth are above the Firmament; and yet the Waters lying on the Face of the Earth, and by Consequence above those round the Center, are under the Firmament? Why, by Virtue of the Hebrew Word *Bobu*, *i. e.* says he, *hollow* and empty, yet full of Air: Though the whole Chaos, according to him, was a fluid Mixture, the Center was hollow and empty, but full of Air; therefore the Waters above that Air, and Air being the Firmament, were above the Firmament: then in a Trice, the omnipotent Air breaks through the whole Body of the Earth, and the Waters lying upon it, and lets down part of the Waters lying upon it, into its Place, *i. e.* the central Hollow. This it is to understand *Hebrew* better than other People.

Now we shall see what Powers he and his Master *Hutchinson* give the Air, to perform all these Wonders: He says, p. 37. “ That the Air has a “ *Dominion* over the Earth; and that all *Vegetation* and *animal Life* do depend upon it, is so plain as not to be denied, [as a Condition, *sine qua non*, not as the primary efficient Principle, let it pass.] *Sbemim*, says he, or Heavens is derived from a Word that signifies to place, put, order, or dispose, [he means Air all the while] it is in the plural Number and masculine Gender; *plural*, because of the *Trinity* of *Agents* in it, [his Master *Hutchinson* calls it the *Trinity* of the Gentiles, and an Emblem of the divine Trinity] in the masculine Gender, by way of Eminence or Dignity; these Agents

“ being *Viceroy*s, and under God performing all
“ the *Operations of Nature* : We have some Specimen of their Power, in turning the *Chaos*,
“ and forming it into *Earth*. 'Tis true, this Derivation of the Word is *new*, and peculiar to
“ Mr. *Hutchinson*, [aye, o'my Conscience!] but
“ since the Heavens really *do rule* over the Course
“ of Nature, the Word, by regular Derivation,
“ may signify the Use the Heavens were made
“ for.” He goes on, p. 40. *Let the Waters, &c.*
“ These Words contain an Account of a Transaction, not a Jot inferior to that last mentioned.
“ The last tells us how, and by what Agents, the Shell of the Earth was formed, and in what Situation Things were then : These inform us, by
“ what Means the Earth became inhabitable ; how it got rid of that vast Flood of Waters, which
“ covered its whole Surface : The Shell was solid, (*viz.* after the Air had formed it out of
“ Atoms) and Cracks, and Apertures, or Openings in it, and so the Waters had a Place to retire into ; the Waters under the Heavens were
“ to move and go to those above the Air, within the Shell of the Earth, that vast Cavity or
“ Abyss, which held the Air when the Earth was hollow. The Firmament formed the Shell of
“ the Earth, and made a Division between the Waters and the same Firmament, broke up the
“ Shell and made Cracks in it. p. 44. The performing these great Wonders, the forming the
“ Shell of the Earth, breaking up that Shell, and carrying the Waters down, were the Works of
“ the *Expansion* during one Day ; Effects so surprising, and so stupendous, that it is almost
“ incredible [quite incredible] that such mighty Works should be done within the Space of four
“ and

“ and twenty Hours : But the Strength of the
 “ Expansion is beyond all Imagination great,
 “ and was now in the immediate Hand of its
 “ Creator ; and what could not such a Servant,
 “ directed by such a Master ? ”

He closes this wonderful Treatise with their Explication of Light, which has been partly confuted already, and shall be considered philosophically in the next Dissertation, abstracting from the Authority of *Moses* : but the notorious Abuse in this last Treatise of the *Hebrew* Word *Shemos* (so they write it) ought not to be passed by : In *Hebrew*, without the Vowel Points or Punctuations, it is **שׁוּׁ** : They say it does not signify the Sun at all, but the Light of the Sun : So, say they, when *Joshua* bid the Sun stand still, he did not speak to the Sun, nor to the Earth, as is evident ; when *Solomon* says, The Sun rises, the Sun sets, &c. they magisterially declare, that the Sun is not meant at all. This is the great Mystery, which Mr. *Hutchinson* says, as quoted before, only one of his Disciples understood the Meaning of : Nor that one neither, I am afraid. Thus the Author of this last Treatise, translates the Words of *Eccles.* ii. 4. as he says, *literally* ; instead of saying, the Sun rises, the Sun sets ; the *Shemos* springs up, the *Shemos* goes off : yet this very Word *Shemos* is translated *Sun*, as meaning the Sun literally, not only by *Pagninus*, whose Translation *Walton* adopts as the nearest to the *Hebrew*, but in all the other Versions and Translations, as have yet appeared ; 'tis taken for the common Name of the Sun by all of them ; 'tis used in places without number in the old Testament, in that Sense ; 'tis distinguished by *Moses* from Light, when he said, *Let there be Light* ; the Word for Light there is
Aor,

Aor, not *Shemosb*; and when the Scriptures mention the Sun, they do not call it *Aor*, but *Shemosb*; but in the *Hebrew*, forsooth, it must not mean the Sun, but Light, Rays of Light, Flashes of Light, and yet the very *Hebrew* Words for Light and Sun, are two as different Words as any in the *Hebrew*. Besides, 'tis ridiculous to imagine that *Joshua* should say, *Thou Light stand still*, when he bid the Sun stand; meaning *only* the Light, or the *Cap of Light*, as they explain it, not to go off. If the *Cap* of Light remained, either the Sun sending forth Light must stand, or the Earth illuminated must stand, which makes the Difficulty not a Bit less. Hence it follows, first, That to assert that *Shemosb* signifies Light, not the Sun, is a mere *gratis dictum*; and that too against all other Interpreters of the Scripture; full as easily denied as asserted. 2dly, Though *Shemosb* should be derived originally from Shining or Enlightening, what Good will that do them, to solve that difficult Passage of *Joshua*? Though one would rather imagine, that *Shemosb* should more naturally signify the *Shiner*, or *Enlightener*, than mere Light; a Name by which the Sun may not improperly be called. 'Tis certain, *Joshua* did not speak to the Earth; nor does *Solomon* say that the Earth rises, and the Earth sets: Nay, if *Shemosb* should signify Light in some Sense, if Light stopt, the Cause of that Light must stop. 'Tis true, if the Earth stopt its Motion, and the Sun remained in the same Place, the same Parts would be illuminated till the Battle was over; but as the World then believed the Sun to move, and not the Earth, as our common Senses inform us, the Scripture speaks according to the common Use of Things, not philosophically. In fine, this way of explaining the

the Scripture, may come to explain it away at last; and all this to establish a new System; for fear we should think that *Moses* did not teach Philosophy; and such a Philosophy, as I believe neither *Moses* nor *Solomon* could scarce understand. So we will leave their Scripture Proofs for such a System, and examine it in the next Dissertation merely as a philosophical System.

N. B. I hope the Reader will excuse the necessary Obscurities in this and the following Dissertation. The whole System of the *Hutchinsonians* is so abstruse and intricate, that it is very difficult to give a clear Idea of it; but withal advanced by them so magisterially, as the real System of the Universe, and this as taught by *Moses*, that all who have a due Reverence for the sacred Text, ought to guard against such Errors.

E I G H T H

DISSERTATION.

The Hutchinsonian System considered Philosophically ; with the Difficulties against it from Natural Philosophy.

THESE Gentlemen are not at all blameable for searching into the true and physical System of Nature, or enquiring into the primary Causes of Things ; but to frame an arbitrary System, and father it upon *Moses*, is what they are blameable for ; against whom this concise Argument may be formed : A System inconsistent with Nature, could never be taught by *Moses* : This System is inconsistent with Nature, therefore never taught by *Moses*. In this Case, instead of the Authority of *Moses* giving a Sanction to it, 'tis prejudicial to it, if false, by their own Principles ; since they admit his Authority to be Divine, as it certainly is, and was proved to be so in the preliminary Dissertations

One would think the Absurdity of such a System has appeared sufficiently already, by their unaccountable Explications of the *Hebrew*, by which they would usher it in ; which absurd Explications must shew the Absurdity of their System at the same Time. But as they magisterially maintain, that theirs is the only true System of Nature, not by way of Hypothesis, but absolutely so, rejecting all other Systems, particularly the *Newtonian* ; for which there may be very good Grounds, as will be
seen

seen afterwards; though not nigh so absurd as theirs: 'Tis highly proper to search into the very Vitals of these new-fangled Opinions, or rather whimsical Notions; not only never thought of before by other Philosophers, as they expressly boast, but really inconsistent with Reason in themselves; which will appear by taking it limb by limb, in the following Considerations.

The World, say they, was created in loose Atoms: There is no Impossibility, or Impiety in this, because they acknowledge them to have been created by God at first; but seems to be directly against Matter of Fact in itself, and absurd in their Principles, against Fact; because all natural Reasons seem to mark out to us, that the Earth was created real Earth; the Waters real Waters; the Air and Heavens really such: Nor no Authority, Divine or Human, teach us the contrary. What Necessity was there that God should first create the World in Atoms, then out of those Atoms create the *chaotick* Earth, Waters, Heavens, &c. without, as yet, any other Productions, or Ornaments; by which we must allow two *Chaos's* instead of one? But when this System establishes the Atoms of the Air to have produced the Sun and Moon, Trees, Plants, Flowers, Fruits, nay, living Animals of all kinds, and this in the Space of one Day, contrary to the common Course of Nature, it is directly impossible and absurd, at the first View; besides other Absurdities, as will appear presently. Again,

These Gentlemen maintain, that the Atoms of the Air were the finest and smallest of all other Atoms: The Atoms, say they, of all other Species were created at the same Time, but different from each other: as different Atoms for Gold, different Atoms for Stones, &c. but the Atoms of the Air were
finest

finest of all to be able to work them up, I presume, and form all other Species: Now every Word of this is a mere *gratis dictum*, without any Proof; yet by these, say they, the whole and real System of Nature is established. But when, according to them, these finest of all other Atoms, *viz.* the Atoms of the Air, formed the Light, Fire, &c. or, as they express it, *ground* itself into Light, it must form itself into finer Atoms than the finest of all others; for Light undoubtedly is the most fine and subtile Fluid we know in Nature; at least is more fine and subtile than any Air, remaining Air. Now this grinding *itself*, besides the Absurdity of it, is also a mere *gratis dictum*, unworthy a Philosopher to assume for the Establishment of the whole System of Nature. But they have a Salvo for this: Air, Light, Fire, are nothing but Air; one and the same Substance; [all *gratis* still] only under different Denominations: Hence they call the Heavens, *i. e.* Air, Names, or the Names. But to consider it a little further: Besides that they make Air and Light the same Substance, and the same Species, contrary to what all Philosophers have imagined hitherto; and as it should seem, contrary to the Establishment of Nature; for Light seems to be as different from Air, where the Air is finest, in the upper Regions of the Planets, through which Light passes, as any two Species of fluid Bodies can well be; even as different, as Air and Water: Light has different Properties, different Effects, different Objects of its Operations from Air; and formed by God for different Ends and Uses: Light is the Instrument for Seeing; Air for Sound and Hearing; and as Light chiefly belongs to the Element of Fire, it seems to belong to as different an Element from Air, as Air constitutes a different Element

Element from Water. But let that pass, with all the Confusion of our Ideas it carries along with it. Air, in their System, at the first Creation of the *Chaos*, for that's what we are treating of, was in a State of Stagnation, was Darknes, was, as they most preposterously term it, Spirit ; that is, as taking it from their unaccountable way of thinking, *clotted Air* ; and must remain so till God was pleased to give it Power to *move itself*, viz. to *grind* itself into Light and Fire : But first it must make a *Mill* to grind by. This Mill consists of *Spikes*, to cut the clotted Air, and make Light of it. If one should ask them what this Mill and Spikes are formed of, what Substance, what Materials ; I fear it must be Air still. Then it must form itself into a *Chandelier* to hold forth the Light, when the fiery Spikes have cut the clotted Air, or Spirit, and made Light of it : then it must form the Sun, a passive, inactive Body, say they, to feed this celestial Fire : all this is Air still. Well then, when this omnipotent Air has got Power to move itself, to turn itself into a Mill, into Spikes, to grind itself into Light, into a *passive* Body called the Sun, to send this Fire into a *Chandelier* to hold forth Light ; then it sends forth Light with a Vengeance, which strikes against the Globe of the Earth, and the rest of the Planets ; and gives them their different Motions, by which our System is explained in a Trice. Nay, they pretend to account for the Continuance of the *progressive Motion* of the *Earth* and *Planets*, which none of our Philosophers, even the great Sir *Isaac Newton*, durst undertake to do *mechanically*, as these do ; as thus : The *fiery Mill*, or the *Chandelier*, drives out the Light on all Sides, which strikes against the Planets, and not only illuminates them, but sets them a going : When this Light has gone off, as far as it
can,

can, how far they don't tell us, it clots again, and turns into Spirit, by the Pressure of something, they don't say ; then it returns back to the Mill in the Center, but what forces it back they don't tell us ; for they don't admit our modern *innate Gravity* : Then, it is ground again into Light, and so on. 'Tis a Sort of Maxim with them, *viz.* it goes out *Light*, and comes in *Spirit* ; and thus continues the progressive Motion of the Earth and Planets. If you ask a Reason, or Proof, for all this ; you have nothing, as appears hitherto, except their Explications of the *Hebrew* Words alledged, and confuted in the last Dissertation. But they must give me leave to ask once more, Could any thing in Nature give a greater handle to our modern Infidels, to ridicule the first Chapter of *Genesis*, than such a System ? Suppose any one could imagine, that *Moses* ever dreamt of it. But to examine into the Reasons of this fine System ; when the Atoms of the Air are clotted together, they are *Spirit* and *Darkness* ; [their own Terms] ; when they are ground to such a Fineness, they become Light ; when they are *besomethinged*, [here I am at a Loss] they become Fire. Now besides this unaccountable Jargon, if the Atoms of Air are the finest of all other Atoms, they must be, at first, created in that Fineness ; how then could they be ground smaller, to become Light ? particularly since they maintain, that the Atoms of one Species, can never be changed into the Atoms of another : why then in all appearance their Atoms must be, as indeed they allow, indivisible simple Entities : How then can the Atoms of the Air be ground smaller than when they were first created ? Again, if they were created in that Fineness, they could not be *Darkness* ; because to become *Darkness*, they must be clotted together, according to these

these Gentlemen ; yet Darkneſs was on the Face of the Deep, before there was any Motion, either to clot them, or grind them ; if the Atoms of the Air were created in their fineſt State, they muſt be *Light* : But there was no *Light*, at the firſt Creation of the Chaos, as they acknowledge ; neither were they clotted together, ſince there was no Motion to clot them. If they were created in Clots at firſt, it muſt ſuppoſe two Actions in God, one to create them in Clots, another to turn thoſe Clots into the *fineſt* of all other Atoms. I wiſh theſe Gentlemen could help us out of this Labyrinth. There are ſome other Difficulties of leſs Moment, about their Notion of theſe Atoms ; they ſay, that clotted Atoms are heavier than ground Atoms, or *Light* : let it be ſo, in itſelf ; but it can't be well accounted for in their System ; becauſe they reject with the utmoſt Contempt all *innate Gravity*, or the *Newtonian Power of Gravitation* : Hence one of them ſays, the great *Dagon*, meaning Sir *Iſaac Newton*, lies proſtrate before the Ark : That is, his System falls to nothing, before their Powers of the Air. What is it then, that makes the clotted Air heavier than the finer ; if neither of them have any innate Gravity, or Power of Gravitation ? Perhaps they will ſay, ſome external Preſſure, or external Impulſe, driving the clotted Air back to the Sun to be ground into *Light* ; but what is there to hinder it in the vaſt *Expansion* from going off to all Diſtances ? or what other Body drives it back ? does Fire, Light, and Spirit explain this ? The other Difficulty is, that they maintain that the Atoms of one Species, of Gold for example, can never be changed into the Atoms of another : 'Tis true, this Notion is not peculiar to them, *viz*, that the primary Conſtituents of Beings can never be changed ; yet Matter in its own

can, how far they don't tell us, it clots again, and turns into Spirit, by the Pressure of something, they don't say ; then it returns back to the Mill in the Center, but what forces it back they don't tell us ; for they don't admit our modern *innate Gravity* : Then, it is ground again into Light, and so on. 'Tis a Sort of Maxim with them, *viz.* it goes out *Light*, and comes in *Spirit* ; and thus continues the progressive Motion of the Earth and Planets. If you ask a Reason, or Proof, for all this ; you have nothing, as appears hitherto, except their Explications of the *Hebrew* Words alledged, and confuted in the last Dissertation. But they must give me leave to ask once more, Could any thing in Nature give a greater handle to our modern Infidels, to ridicule the first Chapter of *Genesis*, than such a System ? Suppose any one could imagine, that *Moses* ever dreamt of it. But to examine into the Reasons of this fine System ; when the Atoms of the Air are clotted together, they are *Spirit* and *Darkness* ; [their own Terms] ; when they are ground to such a Fineness, they become Light ; when they are *be-somethinged*, [here I am at a Loss] they become Fire. Now besides this unaccountable Jargon, if the Atoms of Air are the finest of all other Atoms, they must be, at first, created in that Fineness ; how then could they be ground smaller, to become Light ? particularly since they maintain, that the Atoms of one Species, can never be changed into the Atoms of another : why then in all appearance their Atoms must be, as indeed they allow, indivisible simple Entities : How then can the Atoms of the Air be ground smaller than when they were first created ? Again, if they were created in that Fineness, they could not be *Darkness* ; because to become *Darkness*, they must be clotted together, according to
these

these Gentlemen ; yet Darkneſs was on the Face of
 the Deep, before there was any Motion, either to
 clot them, or grind them ; if the Atoms of the Air
 were created in their fineſt State, they muſt be *Light* :
 But there was no *Light*, at the firſt Creation of the
 Chaos, as they acknowledge ; neither were they
 clotted together, ſince there was no Motion to clot
 them. If they were created in Clots at firſt, it muſt
 ſuppoſe two Actions in God, one to create them in
 Clots, another to turn thoſe Clots into the *fineſt* of
 all other Atoms. I wiſh theſe Gentlemen could
 help us out of this Labyrinth. There are ſome other
 Difficulties of leſs Moment, about their Notion of
 theſe Atoms ; they ſay, that clotted Atoms are
 heavier than ground Atoms, or *Light* : let it be
 ſo, in itſelf ; but it can't be well accounted for in
 their System ; becauſe they reſect with the utmoſt
 Contempt all *innate Gravity*, or the *Newtonian*
Power of Gravitation : Hence one of them ſays,
 the great *Dagon*, meaning Sir *Iſaac Newton*, lies
 proſtrate before the Ark : That is, his System falls
 to nothing, before their Powers of the Air. What
 is it then, that makes the clotted Air heavier than
 the finer ; if neither of them have any innate Gra-
 vity, or Power of Gravitation ? Perhaps they will
 ſay, ſome external Preſſure, or external Impulſe,
 driving the clotted Air back to the Sun to be ground
 into *Light* ; but what is there to hinder it in the
 vaſt *Expansion* from going off to all Diſtances ? or
 what other Body drives it back ? does Fire, Light,
 and Spirit explain this ? The other Difficulty is,
 that they maintain that the Atoms of one Species,
 of Gold for example, can never be changed into the
 Atoms of another : 'Tis true, this Notion is not pecu-
 liar to them, *viz.* that the primary Conſtituents of
 Beings can never be changed ; yet Matter in its own

Nature does not seem to be so very unchangeable : different Configuration, and Disposition of Parts, seem sufficient to constitute different Species of material Beings ; Gold by proper Agents may be changed into Glas, Earth and Water into Corn, &c. the Effects and Properties of which are as different as most other different Species can well be ; as indeed there seems to be no mere material Substance in Nature but what may be changed into other Substances ; though some with much more Difficulty, than others ; yet it argues more the Defect of the Agent, than any Impossibility in the Thing. However that be, these last don't come up to the absolute Inconsistency and Absurdity of the foregoing System.

As to the System of Atoms in general, particularly the impious *Epicurean* System ; the *Hutchinsonian* System is not directly chargeable with such Impiety, as acknowledging their Atoms to have been created by God, and to have received all their Power from him ; though they can scarcely get quite clear of it in some Points, as will be seen in the Sequel. The *Epicurean* System of Atoms has been confuted by as many as have wrote against it ; so I shall confine myself to the vast Power of their universal Agent the Air, or the wonderful Operations of the Atoms of the Air ; of which one of the most strenuous of Mr. *Hutchinson's* Disciples says thus, after his Master. *Essay on Genesis*, p. 4.
“ God points out, says he, the Element of Air,
“ and the Powers in it : the Unity of their Substance, and Trinity of Agents. [Mr. *Hutchinson*
“ had intitled one of his Treatises on this Subject,
“ *The Trinity of the Gentiles*.] Their great and extensive Power, unwearied and constant Activity,
“ dispensing to us all, the Benefits of Life ; and
“ their absolute Sway in the material World. But
“ till

“ till Man has a compleat Knowledge of this
 “ *powerful ruling Substance*, and sees the *Trinity*
 “ in Unity, which is there ; the Comparifon will
 “ be of no Service to him If instead of
 “ *ruling Agents*, Fire, Light and Spirit, he hath
 “ taken it in his Head to annihilate their Substance,
 “ &c.” Is not this very nigh making a God of the
 Air, and applying the Attributes of the facred Tri-
 nity to the Creature ? One would think he were
 fpeaking of the God of Nature in fuch magnificent
 Terms, and not of mere Matter : As the Free-think-
 ers made their Compliments to Mr. *W*———*n* for
 exploding the Belief of future Rewards and Punifh-
 ments from the *Mosaical Law* ; fo I am fure may
 the *Epicureans* make their Compliments to thefe
 Gentlemen, for attributing fuch Omnipotence to
mere Atoms. I wifh in earneft their Founder were
 not in his Heart a mere Materialift, and believed, like
 the prefent *Chinefe*, that the Heavens was the God
 of Nature ; or at leaft the only God he was will-
 ing to acknowledge.

Not to infift here on the blasphemous Compari-
 fon between the material Air and the facred and
 undivided Trinity, let us examine a little nigher
 thefe immense Powers ; which, by their Expref-
 fions, one would think it were almoft Blafphemy
 to *annihilate*. If they only advanced that the Air,
 or the immense *material Fluid*, were a neceffary
 Ingredient, or Concurrent, in the Productions of
 material Compositions ; or, if they only maintained,
 that God might make ufe of the fame Fluid when
 he produced the Ornaments and Fruits of the
 Earth, and the other material Species, after the
 Creation of the *Chaos* ; there is nothing new in
 this. Undoubtedly the vaft Fluid of the whole
 etherial Substance is one of the moft potent Agents

in Nature, and by its Pressure and Activity, may be the material efficient Cause of some of the most wonderful Phænomena we see round about us : 'Tis certain, its Force and Effects are prodigious ; very likely 'tis the immediate Cause of *continued Motion*, the Descent of Bodies towards the Center, the Solidity and Adhesion of some Bodies, and a great many other Effects : 'Tis likewise a Condition, *sine qua non*, as the Schools express it, for our material Life and Being. But this is neither new, nor unheard of before, as they magisterially boast ; nor what these Gentlemen would be at. We see they maintain, that when God had created the *Chaos*, he left the rest to the Air, as his Vicegerent, as his universal Agent, to produce all Things else mechanically ; nay, as Mr. *Hutchinson* says, as an Emblem, and in its three Powers, the *Representatives of his Trinity*. In order to this they establish, or rather suppose, these two Points, first, that God gave the material Air *Power to move itself* ; then, having Power to move itself, it produced all the other Species ; and does so continually, as to every Individual ; gives us Life, Food, and Preservation, with the other wonderful Effects mentioned in their own Words quoted before, and just above. The Ridiculousness of its grinding itself into Fire, Light, and Spirit, &c. has been manifestly shewn already. Now, these two other Points may easily be proved to be absolutely, though, perhaps, not quite so ridiculously absurd, as the other. As,

First, That mere Matter, as Air certainly is, should have Power given it to move itself, is beyond the Stretch of our Ideas ; yet one of Mr. *Hutchinson's* Disciples asserts this in his *Experimental Philosophy Asserted*, quoted before ; as indeed it was incumbent upon them to assert it, since God, according

according to them, after the Creation of the Chaos all in loose Atoms, left the Productions of all Things else to this grand *Agent*. That mere Matter, I say, should have Power to *move itself*, is beyond all the stretch of our Ideas; it may be *moved*, indeed, may move, or impel other Bodies, when moved prior itself, by some other Cause, by its *Resistibility*, if the Term may be allowed, or by its Bulk and Solidity; it may, perhaps, be created in Motion, or be moved in the Instant of its Creation; but to have Power to move itself, is destroying our Idea of mere Matter: 'Tis transubstantiating it into another Being; as God could create it out of nothing, he could change it into another Species; but then it would cease to be Matter: but I hope Air in any Shape is Matter still. Again, if Matter could have Power to move itself, it may really be deemed omnipotent in some Sense; what could it not do? It might produce infinite material Worlds, as they say it produced all the Species, Fish, Fowl, living Animals of all kinds, Trees, Plants, Fruits, &c. in a few Hours Time; so if God would but create new Atoms, for it to work upon, this omnipotent Agent might produce new Worlds, as they say it produced this; so that God might take his Rest, as long as this World should last; as he did on the seventh Day, when he had compleated all his Works. But the Misfortune of this System is, that *Moses* says, it was God, that compleated, and perfected all his Works, not the Air. 'Tis pity, as it has Power given it to move itself, it could not give itself Existence: Then it might create new Atoms, *loose Atoms* of all things, as well as put them together; and might be a God in earnest, as well as the *God of the Gentiles*. If it had Power given it to move itself, what could resist it in any of its Operations, unless

the God that gave it this Power? If any other Cause should endeavour to resist it and stopt it in its Operations, it has still Power to move itself, and would proceed in Spight of all Opposition. Neither do these Gentlemen tell us, what *Limits* are set to this Power; they certainly acknowledged it to be so great, that, say they, all the Gentiles took it to be the real God of the Universe; and by those pompous magnificent Epithets they give it, as was seen before, by their own Words, they make it very little less. There is Room to demonstrate infinite other Absurdities, from this Power given to mere Matter to *move itself*: But let this suffice for the present.

However, admitting it had Power given it to move itself, that will not enable it to produce those wonderful Effects they attribute to this Air: All the Productions of Nature, not only of Animals, Insects, &c. but of Trees, Fruits, Plants, and indeed every thing else in the Universe, argues Knowledge and Intelligence in the productive Cause; where every thing is so perfectly adapted to its respective Ends and Uses, that all the Art, Wit, and Invention of all the Philosophers in the World can't come up to it. Why then this Air, these mere material Atoms, must have Reason, Knowledge, and Intelligence, to perform all these Wonders, besides Power to move itself. Have not an infinite Number of learned Men demonstrated against the *Epicureans*, that even admitting an innate Motion and Jumble in their Atoms, that blind, fortuitous Jumble could never produce that admirable Harmony, that inimitable Art, that constant and uniform Series of Causes and Effects, so evidently conspicuous in the Construction of the Universe, without an all-wise, rational, intelligent Cause, to range them in that Beauty and
Order,

Order, which shews itself to the meanest Considerer. So that if Air, or *Airs*, as Mr. *Hutchinson* is pleased to term it, should have Power given it to move itself; unless it had Reason and Knowledge given it at the same Time, it could never be the universal Agent, and Producer of all those wonderful Effects these Gentlemen attribute to it: See the Quotations in their own Words. Any of these Considerations, and indeed the bare stating it, to any considerate Reader, is sufficient to confute it; and I am sure no more is needful to be said about it.

But, may they say here, that it is God who is the grand Director of all: The Air is his grand Instrument in this great Work: And, says one of them, What can't such a Servant do in the Hands of such a Master?

Answer. What grand Discovery is in all this? If they only mean by all this grand Apparatus, these pompous Expressions of the immense Powers of the Air, that God having created the Chaos, applied the Air as a Concurrent in the Production of the different Ornaments and Effects of Nature, there is nothing at all new in this, as was observed before: But pray, did not God apply the other Elements as well as Air? Did not Earth, and Water, concur in the Production of all Things, as well as Air? If they say, nothing can live, breathe, move, or be, without Air; are not there other material Causes necessary for this, as well as Air? If they mean only this, they mean nothing but what all the World knows. Nay, suppose we allow that the ethereal Fluid is the principal Concurrent, among mere material Ingredients, in the Effects of Nature; though I believe it might easily be shewn, that other material Particles, or Atoms, if they please, equally concur in the Productions of

Nature; yet suppose it were admitted, that the aerial Fluid had the chief Share, what is all that to the Purpose? what is that to their almost making a God of the Air? or that they should pretend from thence, that God having created all in loose Atoms, left the Atoms of Air to manage all the rest; gave it Power to perform mechanically all the other Productions, as his *Vicegerent*, and *universal Agent*, which they maintain in Terms? But if God must perpetually interfere with his directive Power and Influence in the Production and Preservation of all Nature, as he certainly must, why then this fine new System, so much vaunted as unknown before, was either invented under the Appearance of advancing a System in Opposition to the *Newtonian*, or to shew their vast Learning in the *Hebrew*; and discovers nothing in this Point, but what every Philosopher knew before. I am sure the Scripture nowhere tells us that Air is God's Vicegerent. Perhaps other Beings are as necessary to preserve the Air, as the Air is for them. But be that as it will, it can never be the universal Agent in their Sense; so pompously displayed in their own Words, that I leave it to every impartial Reader whether I have misrepresented, or misunderstood their System.

The *Hutchinsonians* advance by way of Argument, that our whole System being a mere, but glorious Piece of *Mechanism*, when once the material Atoms were formed, why might not God constitute the Air for his universal Agent, and by giving it Power to *move itself*, the same Air might put all the Atoms of the other Species in their proper Form and State, and so continue the whole Machine, as long as he had a mind it should last. If Men can make Machines, which shall continue to go for such a Time, though the Artificer should

should not meddle with them ; surely this great Machine of the Universe might be constituted by the grand Artificer in such a manner, as to continue as long as he pleases, without requiring any further Assistance for its Preservation.

Answer. 1. That God can do more than these Gentlemen are aware of ; yet all this is a mere Fallacy. The Question is not, whether God could make a Machine to perform all the material Operations we see in the Universe ? I say, *material Operations* ; for 'tis certain the *free Actions* of Men, not to mention the *spontaneous Actions* of Brutes, may cause a great many Alterations in the World, which mere, stupid, material Atoms of Air could not rectify. But let that pass. The Question is, Whether God has actually constituted the Air as his universal Agent, Vicegerent, and Ruler, to form and govern this Machine, with all the Inconsistencies and Absurdities of their System, mentioned and confuted sufficiently before ? Let the World be managed as a Piece of Mechanism, if they please, in a proper Sense, by giving second Causes such certain and fixed Influences as might continue it as long as God thought proper ; I speak in their Hypothesis ; but that would not prove in the least, that the Air performed all this : But when, to perform this, in their Sense, the Air must have Power given it to *move itself* ; to grind itself into Fire and Light, and then to turn itself into Air or Spirit again ; to form itself into a Mill with Spikes to grind itself thus ; to form a Sun to be a mere *passive*, unactive Body, a mere *Candelier to hold forth Light*, &c. &c. &c. This is such an absurd Piece of Philosophy, as never entered into the Heads of Men before.

2. Admitting that the World is a glorious Piece of Mechanism, and that the Air, not with Power
to

to move itself, for that's Nonsense, but put in Motion by God, might be made use of as a partial Instrument, both to form and preserve the Movements of this Mechanism, as it certainly may; yet that does not make it the universal Mover and Governor of it under God; other Causes may, and certainly do contribute to its Productions, and the Continuance of them, as well as Air. One would think the *Sun*, with his almost universal Influence, contributes more than the Air; in so much that the antient *Heathens* often adored it as the God of the Universe; not indeed as a mere material Element, but either as animated itself, or rather as the Habitation and Residence of the God of the Universe: They thought it could hear, see, and help them; they addressed their Prayers to it; they desired particular Benefits from it, &c. They could not be so stupid as to think a mere material Fire, or mere material Atoms, could hear, and see, and help them. The same may be said of the other Elements, as was proved in former Dissertations. Oh! but, say they, the Sun is Air; Fire is Air; Light is Air in some Shape or other; the Air feeds the Fire, is turned into Fire, and Fire is turned into Air again, and so in a perpetual Round for ever: this confirms our System. Fine Words these! not only mere arbitrary and precarious, but absolutely absurd and inconsistent, as has been proved *ex abundanti*. However, if they have no other way of coming off, but by making the Sun, and even Fire and Air to be the same Substance; let them enjoy their own arbitrary Ideas: but I believe few People will give into such Philosophy. I am sure no two Beings in Nature seem to be more different than Air and Sun, Air and Fire, or have Properties more specifically different: They may as well say Water and Earth are Air in some Shape
or

or other. As for Air being turned into Fire, or that it feeds Fire, it will be examined on another Occasion : If it turns into Fire, it ceases to be Air ; so I will say no more of it at present.

3. To answer this Piece of Mechanism a little further : For the Air to become the Vicegerent of God, not only in producing the rest of the Species at the Beginning, but in forming and continuing the perpetual Productions of Nature, the continued Series of Causes and Effects throughout the Universe ; one would think it should not only have Motion given it, which it may have without *moving itself*, but also Reason, Knowledge, and Intelligence : for every Effect of Nature speaks Knowledge, one might say infinite Knowledge, in its Production. If they say the infinite Knowledge of God directs it all along, as it did at the Beginning, this is saying nothing to the Purpose in their System : To be sure God may, and does direct even material Causes in their Productions ; either perpetually contributing his divine Influence in all their Effects, as is most natural, and indeed real Fact ; or at least giving them such efficacious and persevering Influences at the Beginning, as may direct and preserve them as long as the World shall last. But it does not follow from thence, that the Air must do all this ; nor will those pompous Epithets they give to it, *viz.* of being his universal Agent, his Vicegerent, and, as Mr. *Hutchinson* says, under its three Denominations of Fire, Light, and Spirit, becoming his Representatives in the whole System of Nature. Neither will their Comparison of a Clock going after the Artificer has left it, do them any good ; for no Part or Parts of a Clock can put themselves together to perform its Motions, unless its Parts had Power given to

move

move themselves ; nor, if any Accident should put it out of Order, could those Parts rectify that Disorder, without the Help of the Artificer. Now if the *free Actions* of Men, which the material Air can never foresee or prevent, or indeed any other Accident, should disrange any particular Causes and Effects of Nature, how could mere stupid Atoms of Air rectify the Disorder ? In fine, as the Formation of Animals, Plants. &c. with all their Seeds, Organizations, Uses, and Effects, argue an intelligent Cause in the Disposition and *Production* of them, as well as infinite Power to create the Substance of them, or the *Atoms* of them ; so that unless they really believe the Air to be the God of the Universe, endowed with Reason and Knowledge, as well as Power, as Mr. *Hutchinson* expresses it, to *expand* and *compress*, it could never be the *universal Agent* in the Formation of the World ; nor can it continue and preserve the Species in all their Ends and Operations, without the Concurrence of the same Influence, Knowledge, and Power, that put them together. If they don't admit this, their System is impious as well as absurd : if they admit it, they say little more than every Philosopher knew before. Lastly, To maintain, that the Air alone is capable of continuing and preserving the whole Effects and Productions of Nature after the first Creation of Atoms, is falling foul upon Providence ; which Consideration not belonging directly to this Dispute, I shall pursue no further.

Corollary of the whole. This System of the *Hutchinsonians* containing so many direct Errors against Theology and Philosophy demonstrate, that *their* Derivation of the *Hebrew* Words is intirely *wrong* ; whatever may be the right original Derivation

vation of them, theirs is directly wrong without all Contradiction; since any Derivation of the divine *Hebrew* Text of *Moses*, can never authorise Errors directly against true Theology and Philosophy. It has been shewn as clear as the Sun, that the *Hutchinsonian* System contains manifest Errors against both, which they establish on the Sense and Derivation of the *Hebrew*; the first being certain, this last must be so of course. Though one should not know the original Meaning and Derivation of those Words, we are sure they can never contain such a Sense as they put upon them; which is the chief Scope I have had in view in these Dissertations. I have followed the Sense of all other Interpreters, and even *Versions* of the *Hebrew*; if those should not be right, they contain no Errors either against Theology or Philosophy, as their System does evidently against both.

N I N T H

D I S S E R T A T I O N.

Of the Defects of our modern Systems, not excepting the Newtonian, as maintained by some, who pretend to be Followers of the great Sir Isaac Newton.

THE Defects of the *Hutchinsonian* System have been seen sufficiently in the foregoing Dissertations ; if such a Heap of absurd Notions can be deemed a System. As it seems to have been invented by the Author to confront the *Newtonian* System, nevertheless it falls short of this last by many Degrees ; though the *Newtonian* System has vast Defects, as will be seen presently : But to take the chiefest of our more modern Systems in due Order, we may safely say, that all the Builders of new Systems of the World have been unhappy hitherto ; that though they were in Vogue for a while, mighty *Flaws* have been found in them : so true it is, that God has delivered the World to the Disputes of Men, that they could never find out yet the *primary* Causes of Things. First then,

The *Ptolemaic* System is now as good as forsaken, and even rejected with Scorn by our modern Philosophers : Taking it as it lies, it is certainly a wooden Contrivance ; with its Multiplicity of Spheres one within another ; its Excentricks and
Epicycles,

Epicycles, &c. but above all, its making the Planets *Venus* and *Mercury* to take in the Earth in their Orbits ; which certainly they do not, but only go round the Sun. However, this System, with all its wooden Machines, explained the rest of the Phænomena tolerably well, so as to produce very great Astronomers, and laid the Foundation for more exact Discoveries. As for the Objections against it, of the unconceivable Velocity of the Motions of the celestial Bodies round the Earth, &c. it will be answered afterwards. That is not so unconceivable as People may imagine, considering the immense Diameter of the Sun, and its turning round its own Center, which some of our modern great Men allow : Supposing then by its turning round its own Center, it is not confined like a *Top*, or a Wheel in a Socket ; supposing, I say, the Sun by revolving round its own Center, should *make way*, or have a progressive Motion, as the Earth is presumed to have, what an immense Progress must it make by one Revolution ? If the Bulk of the Earth in Proportion to its Diameter by revolving round its Center, carries us on with a Velocity at the Rate of a thousand Miles an Hour, taking it in a round Number, what an immense Way or Progression must the Sun make, merely by turning round its Center ? Suppose it is not confined and fixed to a Spot, as the Earth is not in our new System, when it revolves round its Center ; the Diameter of the Sun's Bulk being so immensely greater than the Bulk of the Earth, it must make an almost inconceivable Progression by one Revolution. Then what must we think of *Jupiter* and *Saturn* ? Besides it might be demonstrated if needful, that the swiftest conceivable Velocity, may be as easily performed as a slower : Nor can any given Velocity be assigned, but a greater may be as easily performed

formed at the same time: Neither can our Moderns satisfy all the Difficulties against the Earth's Motion, which all our Senses attest to us; and indeed all the Experiments we can make, seem to shew us that the Sun moves, not the Earth. But this is a Dispute I don't enter into yet. 'Tis certain the *Ptolemaic* System is vastly defective as it stands, and is intirely rejected as such by our Moderns.

The *Tychonic* System is also disapproved by them, chiefly because it establishes the Sun's Motion, not the Earth's; though it takes off the greatest Difficulty against the *Ptolemaic* System, viz. about the Orbits of *Venus* and *Mercury*. These Planets, in the *Tychonic* System, are carried round the Sun, as the Moon, in our modern System, is carried round the Earth. As far as that part, it seems full as difficult to explain, how the Earth can carry the Moon along with it; the Moon going round the Earth, and along with it, at the same Time. As the Satellites of *Jupiter* revolve round *Jupiter*, and with him round the Sun; why then might not *Venus* and *Mercury* be carried round the Sun in like manner? That great Inconsistence of the *Ptolemaic* is remedied by the *Tychonic* System, and reconciles that part of Philosophy with the Scripture, which in express Words and Terms tells us, that the Sun moves and the Earth stands still; though, perhaps, speaking according to the Report of our Senses, and the common Acceptation and Belief of the Generality of Men, not philosophically. However, as our Moderns reject this System also as defective, let it be allowed with them to be so.

The *Cartesian* System is also rejected by our Moderns, as to one part of it, viz. his precarious Formation of the World, the Rise and Destruction of his

his *Vortices*, his threefold Division of Matter; *i. e.* *triangular*, *globular*, and *subtile*. He might as well have established three hundred Millions of different Species of Atoms, to form the different Compositions of Nature; besides his precarious Formation of that threefold Division: Though as to the Motion of the Earth, and not of the Sun, our Moderns concur with him in that part. But none of them give any rational Account of the *Continuation of the progressive Motion* of the Planets, not only the most difficult; but, as it were, the Life and Soul of all. The Planets, perhaps, may be kept in their *Curves*, by the Force of Gravity, whatever may be the Cause of that Gravity; but, what keeps up their Progression, against the Resistance of the *medial Fluid*? As it is certain the Earth passes through the Medium of the Air, very capable of *great Resistance*; and very likely the other Planets pass through some Medium; yet, I say, this great *Phænomenon*, the very Hinge on which the Preservation of our System depends, is either not accounted for at all; or very imperfectly, by the *Newtonians*, as will be seen presently. The *Hutchinsonian* way of accounting for it by grinding the Air into *Fire*, *Light*, and *Spirit*, has been shewn already to be the most highly absurd of any System invented hitherto.

N. B. I distinguish the *Newtonians* from Sir *Isaac Newton*: He only took mutual Attraction, as well as the Motion of the Earth, as an Hypothesis; whereas his modern Disciples, pretending to follow him, take them both as certain Fact, which their great Master did not.

Come we now to the *Newtonian System*; wherein we shall find very *great Defects*; not in the astronomical Part of that incomparable great Man; allowing him his Suppositions; in which, I believe,

he has succeeded beyond all who went before him: Though even there, considering the *immense*, supposed, Distance of the Planets; the incredible Velocities of their Revolutions; the many *Anomala* and irregular Variations in their Periods; the vast Difference which the most *minute* Mistake, Mismeasure, and Miscalculation must make, or amount to, in the Calculation; considering their immense, and I may say, unmeasurable Bulks and Distances; what prodigious Difficulties have the greatest Astronomers encountered, to mark out the precise and invariable Moment of Time, in which the Sun or Earth ends and begins the annual Revolution; the Procession of the Equinoxes, and various other Difficulties in settling the true Motions, Bulks, Distances, &c. of the celestial Bodies; where the least Mistake must amount to an inexpressible Difference, even in the astronomical part; all these Difficulties being, I say, considered, there may be very great Defects. But to pass over these, as common to all Systems, let us take the physical Part of the *Newtonian System*, on which the astronomical Part is built: I say, *built*, and grounded upon; for all astronomical and mathematical Operations must be founded upon Nature: *ubi definit Physicus incipit Mathematicus*. If the true, natural, and physical Part be wrong, the finest Operations upon it will be mere Hypotheses, and not the true Constitution of the Universe. Now, there are vast Defects in the *Newtonian System*, as to the physical Part. As,

1. About *Gravity*; to take it in the most obvious and specious, or indeed the most easy Part, to defend and support it; that great Man very justly supposes, that there is such a Thing as Gravity of some sort or other, in the World; *viz.* that Bodies *do descend* in all parts of the Earth towards the Center;

ter ; whatever be the Cause of that Descent. This must be allowed in general by all : But then his Followers establish this Gravity to be an innate Power and Property inherent in all Bodies, by which they tend of themselves towards the Center : Some of them, as Mr. *Whiston*, call it an *immaterial immechanical Power*, given to all Bodies, and in some Sense essential to them. Now, this has vast, real, and natural Difficulties against it, even as an Hypothesis : *i. e.* that it is an Hypothesis no way founded in Nature ; which must be a very weak one to build the whole System upon. The Reasons against such an immechanical Power, or a real innate Gravity in Bodies, are, *first*, It seems to be a Truth, as certain as any in Physics, that *mere Matter*, as all Bodies are, neither in its Essence, Nature, or even in Idea, as mere Matter, has any Power to move itself, either upwards or downwards, towards the Center or from it, or any Tendency to Motion one way or t'other ; but is in itself, and in Idea, *inertive, indifferent* to be moved and impelled any way : How then can it move downwards any more than upwards, or cross ways to right or left, unless it be impelled and moved by some other Cause ? as to which Cause we are intirely left in the Dark by this System, but an inconceivable, immechanical Power established instead of it, which destroys the very Idea of mere Matter, by giving it a Power to move downwards of itself ; yet this is one of the main Springs of the System. In short, an innate, immechanical Power in Matter to move itself any way, is almost making a God of it ; so that whenever it is moved, even towards the Center, it must be pushed on by some external *impelling* Cause, and is in some State of Violence : What that Cause is, makes the Difficulty. Again, as most Philosophers now grant,

that there is no such Thing in Nature as *absolute Levity*, but only relative to the Quantity of Matter or Substance Bodies contain in them, according to their outward Bulk, which constitutes what they call specific Gravity: Then, by a Parity of Reason, there is no such Thing as absolute innate Gravity; but Bodies are impelled downwards by some other Cause, in Proportion to the Substance contained in them for the *impelling Cause* to work upon. In *Fact*, we see that the lightest Bodies, as fine *Hemp* or *Tow*, may be condensed into Balls or Cables, so as to sink in Water, otherwise specifically heavier than Hemp or Tow; and I don't question but Feathers, by a proper Agent, might be condensed and beat together, so as to sink in Water, merely by being made capable of receiving an Impulse from the pressing or impelling Cause, whatever it is, that causes that Pressure, or impels it downwards. Be that as it will, an innate, immechanical Power in Matter, seems to be absolutely impossible, and by Consequence highly improper to build the whole System of the World upon.

But as this is the most plausible part of the physical System of the modern *Newtonians*, since it is Fact all Bodies in our lower Sphere do descend towards the Center in all parts of the Earth; yet this most plausible part is liable to vast Difficulties, as the foregoing Argument proves sufficiently: for if such an immechanical Power in Matter be a mere Chimera, and yet is one of the fundamental Hinges of this System, it must be defective in one of the Fundamentals of it. To add therefore to what has been said already, *viz.* That such an immechanical Power is beyond the Stretch of our Ideas; that Matter has no Tendency of itself to Motion any way, upwards or downwards, but only as impelled by

by something else ; that it is as absurd as the occult Qualities of the *Peripatetics* ; that it can be reduced to no Class of Beings in the World ; that it can be neither a Substance nor an Accident ; if a Substance, the same Difficulties occur as about Matter ; if an Accident, it must be a rare Accident indeed that can regulate the System of the Universe. 'Tis in vain to advance, that God could create Matter with such a Disposition, or make it a Law of Nature ; that is saying nothing ; neither is it the part of a Philosopher to have Recourse to God in mechanical Causes ; neither is it philosophical to say, that no other Cause can be assigned for it but such an *immechanical Power* : if that were true, 'tis not of Consequence that Bodies descend by such an immechanical Power ; there may be other hidden Causes of such a Descent. Matter is allowed to be a mere inactive *iners* Being of itself ; if so, all Motion must be a sort of Violence upon it ; that is, it is never moved but as impelled. Neither do the *Newtonians* pretend to assign any Cause that impels it, which of itself is a great Defect in that System. Besides, in some Cases, Bodies *ascend* as naturally, as they *descend* in others : Spirits, Oil, Feathers, &c. in a still open Air, will descend like other Bodies ; mix them with Bodies of more Substance in the same Superficies, they will ascend as naturally as they descended before, without any visible Cause of their *Ascent*, any more than of their *Descent* ; and this in all Times and Parts of the Earth, *cæteris paribus*, viz. they ascend or descend as impelled by other Bodies, jostling them out of their former Situation. Thus Exhalations and Vapours ascend sometimes, as to all that appears, and descend at others, and this by the common Course of Nature ; that is, as they are impelled and jostled by other Bodies ; which shews,

that they are intirely indifferent of themselves to be moved and impelled any way, and, as we see, even upwards as well as downwards. But you will say, a Stone, for Example, Obstacles being removed, will fall downwards immediately. 'Tis granted; so will Water, Obstacles being removed, ascend in Vapours upwards, as sure and naturally as the Stone falls downwards; yet Water, according to them, is heavy: They ascend then, or descend, only as impelled by some other Cause. If you ask, what that Cause can be? that is another Question: To be sure it must be some distinct Cause, not an *immechanical Power* lodged in Matter, which can be reduced to no Class of Beings in Nature. I will only say, as yet, that it is certain the whole atmospherical and ethereal Fluid is in such a prodigious Squeeze and Pressure, that upon any Inequality caused in it by violent *Trusion* of other Bodies, or by taking off or suspending that Squeeze and Pressure, prodigious Motions of Bodies will ensue *any way*. Our late curious and learned Mr. Boyle, has proved by repeated Experiments, that the aerial Fluid, in the open Fields, where one would think it should be intirely at Liberty, nevertheless is in such a Squeeze and Pressure, that, if that Squeeze and Pressure were taken off, it would expand itself to a thousand times the Space it is now squeezed into: What keeps it in that Squeeze, may be inquired into afterwards. But it is no less certain, that by making any Inequality in that Squeeze, the Bodies so pent up and pressed will be *impelled that way*. If you ask then why the Stone, Obstacles being removed, immediately falls downwards? 'Tis answered, for the present, that there is manifestly less Resistance directly downwards than any other way, both on account that the perpendicular Line directly downwards is shorter than

than any other way, and the Columns of the pressing Fluid every other way are stronger than the resisting Column directly between the Stone and the Ground; by consequence it must be impelled that way; having regard to the different Quantities of Substance contain'd in Bodies of equal Surfaces. Thus the parts of Water being divided and rarified by Heat, so as to contain less Substance than the parts of Air, are impelled upwards, and the Air in that Squeeze is impelled to take their Place; as in all Trussions and Pressures, the stronger and more substantial Bodies, *cæteris partibus*, will drive out the weaker, *i. e.* the less substantial and less resistible Bodies, and by their Inertia will keep their Places till driven out by stronger Bodies, and this not only downwards, but, *cæteris paribus*, in any Direction. These Reasons are only proposed here as conjectural, tho' they must be allowed to have great Appearance of Truth.

But be that however as it will, there is a just Distinction to be applied in the Example of the Stone, or any other Bodies, Obstacles being removed, falling directly downwards instead of any other way. The Stone falls down by being impelled by some external Cause; 'tis allow'd: it falls down by an immechanical Power lodged in all Bodies, it is denied directly. Such a Power is a mere Chimera; can be neither Substance nor Accident; can be reduced to no Class of Beings in Nature; is beyond the Stretch of our Ideas. Mere Bodies have no Tendency to Motion one way more than another; they are a mere iners, inactive Substance, capable of Resistance, and maintaining their Places equal to their Dimensions, till they are impelled by some external Force or Pressure; otherwise they are indifferent to be moved any way: all Motion is a Violence upon them, by some external

Cause; which Cause may be either an intelligent Cause, or a material one, as we shall see afterwards; but still external, not an internal, immechanical Power, lodged in all Matter.

But these Gentlemen may reply, that, whether Bodies descend downwards by an internal or external Power, it is nothing to them, they descend still, which answers their Ends to all Intents and Purposes. *Answer.* That is denied directly; it cannot answer the Ends of that System. 1st, Because that System is built upon an innate immechanical Power lodged in all Matter: That being a Chimera, it must be a *Defect* to establish it on such a Power, no where existent in Nature; which is all that is insisted on in this Branch of it. 2^{dly}, Great Part of their Calculations, Operations, various Motions and Effects of the Planets with respect to one another, are founded on their mutual *Gravitation* to one another; nay, on their mutual *Attraction*, which is still more chimerical, as we shall see presently. 3^{dly}, If there is no such Thing in Nature as such a Gravitation; as by the foregoing Reasons is very natural to believe, the Planets do not, cannot gravitate to one another; *unless* they can shew some external Cause which impels and drives them towards one another: This they never pretend to shew, as I believe no such can ever be assigned; by consequence that must be a vast Defect in this System, when they assign a Cause for the mutual Motions of the whole planetary World, which is no where in Nature; and never pretend to shew any other real external Cause for it. 4^{thly}, 'Tis granted, Bodies may be impelled towards the Center of the Earth, within the Earth's Sphere of the ambient Fluid: So, *perhaps*, of the Moon, and the other Planets: But that ambient Fluid surrounding

ing the Earth on all sides, rather keeps it in steady in the Center, or nigh the Center of the Sphere of that ambient Fluid, than impels it towards the Sun, or towards the other Planets. Neither can the Cause, which impels other Bodies towards the Earth, within the Sphere of its ambient Fluid, ever impel the Earth towards the Sun, or other Planets: but on the contrary keeps it within its Orbit, if it has any; or at least can never make it gravitate towards the Sun or other Planets: But some other Cause must be assigned for its Gravitation towards the Sun, if it has any, not by an immechanical Power; for that is given up, by the Reply above, and no other Cause can be assigned. *N. B.* I never found that any one ever pretended to determine how high the ambient or ethereal Fluid extends itself; very probably it embraces the whole planetary System at least, wherein the Planets may have their peculiar Orbits; but that can never make them gravitate towards the Sun: Because the Force, whatever it is, that impels downwards towards the Earth, impels them on all Sides quite round the Globe of the Earth; by consequence can never impel them towards the Sun. So of the Moon and other Planets. Then by a further Consequence, neither the Earth gravitates towards the Moon, nor the Moon towards the Earth; nor can any Cause be assigned why they should have such a Gravitation towards one another; though Bodies within their Sphere should be impelled towards them. Why then all the Operations built upon such a Gravitation must be chimerical; or, at least, whatever Force these latter Considerations may have, or not have, with Persons not tied to the Authority of one peculiar System, such a Cause, *viz.* of mutual Gravitation

tion by an immechanical Power, or Quality, not being existent in Nature; and no other Cause being as yet assignable, it must argue a great Defect in that System. What led the *Newtonians* into the Notion that the Planets gravitate to one another, is, that all Bodies in our Sphere, do descend towards the Earth: But it is certain that Cause cannot affect the Planets, to make them gravitate towards one another; but the contrary: and an innate Power is a Chimera.

Hence, *1st*, As a Corollary to this Article, it is as good as a physical Demonstration, that none of the Planets gravitate towards the Sun, or to one another, much less do all Bodies gravitate to all Bodies; nor can the Sun be the Center, nor nigh the Center of their Gravitation. All Bodies that gravitate, in their Supposition, in the Earth's Atmosphere, if they should gravitate in their Sense, do gravitate towards the Center of the Earth. So of the Moon and the rest of the Planets. Now the Center of the Earth, and the Center of the rest of the Planets, is quite different from the Center of the Sun; that the Cause which makes Bodies in the Earth's Atmosphere gravitate towards the Earth, and tending towards the Center of the Earth, would make the Earth tend, or gravitate towards a Center, wide, immensely wide, of the Center of the Sun; and to assign two different Causes of Gravitation, one for Bodies in the Earth's Atmosphere, and the other for the Earth towards the Sun, is a mere Chimera; as it is to assign an inherent immechanical Quality of Gravitation to regulate the System of the World.

Hence, *2^{dly}*, The Planets cannot be kept in their Curves by a Gravitation which is not existent in Nature, but must be kept in their Curves
by

by the same Cause that *continues* their Progression, whatever that be ; or else must have had a circular Motion given them in the Beginning, which contains no Impossibility in it, and continued by the same Power that set them in that circular Motion. We know a Top may have a circular Motion given it, which will continue till it dies. Though you should throw it in a straight Line, it will preserve its circular Motion round its Center, and even move in a circular Orbit besides. But let that be how it will, the Planets cannot be kept in their Curves by a mere Accident, no where existing in Nature, and not very consistent with the Nature of Bodies, which are indifferent to Motion any way, as all Motion is a Violence to their inactive Nature. But there are greater Difficulties than these against this System. As,

2. *Mutual Attraction*, or an immechanical Power inherent in Matter ; by which all Bodies attract all other Bodies, &c. This is the *Opprobrium* of the *Newtonian* Sytem, yet is one of the chief physical Foundations of it, by which they explain some Irregularities in the Motion of the Planets, the Tides, and several other Phænomena of Nature. This is giving an Activity to mere Matter with a Witness ; when they establish a Power in Matter, not only to move downwards towards the Center, but even a Power to attract and draw other Bodies to it collaterally, and indeed in any other Determination ; and that too without any Manner of *Contact*, Connexion, or Tye, to draw them together ; or even any *Effluvia* or invisible *Corpuscula* to impel, and push them towards one another ; nay, to attract each other at almost immense Distances ; as when they say, the Moon and Sun attract the Earth and Seas :

Is not this, not only giving Action to Matter, but even an Action in *distans*, without any Body to intermediate? (Is not raising the Tides an Action?) which is now looked upon to be impossible by almost all Philosophers in the World; and is certainly one of the most unphilosophical Chimeras, as ever was invented. 'Tis true one *Magnet* attracts another, and several Bodies attract each other: But it is probable that this is done by some secret material *Effluvia* or *Corpuscula* pushing them together: That it is not performed by the *Newtonian* immechanical Power of Attraction in the *Magnet*, is evident; for if you put two Magnets almost together, even within their Sphere of Activity, with their *Poles* the wrong Way, instead of attracting, they will repel each other; which seems to determine the Case, that it is done by some secret Effluvia surrounding them, as might be proved by other Experiments, though there may be some Difficulties hard enough to explain them thoroughly. Now, if they say the Moon, for Example, attracts the Earth by some such Effluvia, if they could convince us of it, 'twould be another thing: But then that alters the Case; that would be properly impelling, not Attraction; whereas the *Newtonian* Attraction is an immechanical Power inherent in all Matter.

Again, such a Power in Matter is inconceivable, and beyond the Reach of our Ideas; that is, a Power of Attraction without all *Contact*, *Connexion*, or *Tye*, to bring them towards one another; as when they say, the Moon attracts the Earth, and the Earth the Moon, where I am sure there is no Contact, nor Chain to fasten them together; nor, in their System, any Bodies to push them towards one another. 'Tis also against
all

all Experiments we can make, or see in Nature, where Bodies never draw one another, but by some Contact, Connexion, or at least Effluvias to drive them together. A Horse will never draw a Cart, let him be close to it, unless he is fasten'd to it some way or other. An immaterial, immechanical Power of Attraction, in a material mechanical System, as ours is, seems to be against the natural Constitution of it; where every thing is performed by *Mechanism*: But so wonderful, and yet so just in its Causes and Effects, that none but a Cause of infinite Knowledge could produce it, or keep it in Order. To assert then, that one of the Foundations of this Mechanism besides God, is an *immechanical* Power of Attraction, and that too inherent in mere Matter, is very nigh a Contradiction; is unphilosophical, and beyond all the *occult Qualities* of the *Peripatetics*.

N. B. All the Reasons which destroy *innate Gravity*, are still more strong against such innate Power of *mutual Attraction*, without any Contact and Connexion.

The very Proof they bring for this mutual Attraction is a mere Sophism. They prove it thus, for Example: *Re-action*, say they, is equal to Action; when I press the Table with my Thumb, the Thumb is equally pressed by the Table. When a Horse draws a Cart, the Cart resists and draws against the Horse; and if the Cart be superior to the Horse in Weight and Bulk, on a Declivity, it will draw back the Horse, instead of the Horse drawing the Cart. Admitting this, what is the Consequence? Why, say they, the Moon gravitates towards the Earth: But Re-action being equal to Action, the Earth must gravitate towards

wards the Moon ; or, as they sometimes explain it, the Earth attracts the Moon : But Re-*ac*tion being equal to *A*ction, therefore the Moon must attract the Earth. Very philosophical Consequences these ! The Fallacy is in this ; there is a real physical *Contact* and Connexion between the Thumb and the Table, and the Cart and the Horse, by means of the Traces, or some Ligament that ties them together : But neither *Contact*, nor Chain, nor Traces, are between the Earth and the Moon, to tie them together. How then, in the Name of Wonder, can they *attract* one another ? But to shew the Fallacy of that Sophism still further : A Ship, for Example, is acting with full sail towards the Shore : But Re-*ac*tion is equal to *A*ction ; therefore the Shore is going towards the Ship. If the Ship should run against the Shore, then indeed there would be *A*ction and Reaction, because there is a real *Contact* ; but though the Ship should be driving towards the Shore, the Shore never re-acts against the Ship, till the Ship runs against it ; which the Moon has never done yet towards the Earth, as we know of. When they seem to take it for granted, that the Moon gravitates towards the Earth, the Earth and Moon towards the Sun, &c. that is not absolutely certain at the best ; but is rather a mere Piece of Guess-work : And if the Reasons in the foregoing Paragraph about Gravitation, be true, 'tis directly false. 'Tis certain, Bodies do descend towards the Earth, within such a Sphere ; and very probably would descend towards the Moon, within the Moon's Sphere, by some Cause or other ; what that Cause is, we are still in the Dark : But whether the Moon gravitates towards the Earth, or the Earth towards the Sun, we cannot tell so cer-

certainly. Perhaps they are kept in by the Fluid equally furrounding them on all sides ; that they exert no Action towards one another : But let that be as it may, they can never gravitate by an innate immechanical Power ; much less can they attract one another at a Distance, without any Contact, Connexion, or Corpuscula pushing them together. Such a Power is one of the greatest Chimeras in Nature ; by consequence the *Newtonian* System is vastly deficient on that Head.

But they may insist, as before, that they don't trouble themselves what the Nature of Gravity and Attraction is, or the Cause of it ; provided the Operations of our System are performed as if there were such a Power of Gravitation and mutual Attraction. *Answer.* This Reply, tho' seemingly the same Objection as before, is not so, but belongs both to Gravitation and Attraction ; chiefly this last, and is very far from being satisfactory : Because, *first*, It leaves us in the Dark about the Cause of Gravity, one of the most momentous Enquiries in Nature. *2dly*, The *Newtonians* lay down as certain, that the Planets are kept in their Curves by this innate Power of Gravity. Now, if there be no such Thing in Nature, we must seek a new Cause why the Planets are kept in their Curves : 'Tis to explain an obscure Thing by an unknown obscure Cause, and very likely an impossible one ; as is an innate Power in mere Matter to move downwards, when it is inactive, indifferent of its own Nature to be moved or impelled any way. How do they know, but the Planets might have a circular Motion given them immediately upon their Creation ? why may not a circular Motion be as natural as a straight one ? But there is something
still

still more absurd in their mutual Attraction : they pretend to account for a great many Phænomena by such an Attraction, as is absolutely impossible. If such an Attraction be a mere Chimera, as without all Dispute it is, for the foregoing Reasons, all that part of their System, and the Phænomena depending upon it, must be wrong. The Reader will observe, that these Difficulties don't concern the astronomical part, but the physical, which is the Foundation of the other, and even laid down by themselves as some of the chief Principles of Nature. These being wrong, their System must be deficient in that part. On the whole then, mutual Attraction, without any Contact or Connexion of Bodies, is ten times more inconceivable than Gravitation. But there are some other great Defects in the *Newtonian* System, as defended by those who pretend to be his Disciples : For Example,

3. Their great Silence, or at least a very poor and weak Explication of the *Continuation* of the *progressive Motion* of the Planets ; viz. what can be the Cause of it, or what it is that *continues* their perpetual Progression, without any Retardation, as we can perceive, for so many thousand Years, and likely to do so as long as the World shall last, argues a great Defect in this System. This is the chief and noblest Operation of all Nature, and most worthy of the Enquiry of Philosophers, particularly of those who establish a new System as the only true one, and the very real System of the Universe. The Planets, say they, are kept in their Curves, from running off in straight Lines, by the Power of Gravity. Of this Power there has been sufficiently said already : But there must be a Power to *continue* them in any Motion at all : Is this an innate immechanical Power too, inherent

inherent in all Bodies ? The one may be almost as easily advanced as the other. Now, this Continuation of the progressive Motion of the Planets, according to the *Newtonians*, is founded not only on a precarious Supposition, as well as the other, but even upon a false one. According to them, the Planets are continued in their progressive Motion, because they *either* move in a *Vacuum*, or in a *Medium*, *incapable of Resistance*. Both these Suppositions are false : The Earth, one of the Planets according to them, undoubtedly does not move in a *Vacuum*, nor a *Medium* incapable of all Resistance. The Earth, instead of being in a *Vacuum*, is surrounded on all Sides with a strong and immense Fluid, through its whole *annual* and *diurnal* Course : which Fluid, as the learned Mr *Boyle* has proved by repeated Experiments, is in a prodigious Squeeze and Pressure, even in the open Fields : Why then, the Earth can't be said to move in a *Vacuum* ; by consequence, its Motion is not continued on that Account. Nor is this Medium, in which the Earth moves, incapable of Resistance, when that Medium evidently resists every Thing that is forced through it, as Arrows, Bullets, &c. Besides, a Medium incapable of Resistance, is almost a Contradiction in Terms ; since all Mediums or Fluids, let them be ever so fine, consists of minute Particles of Matter. Now, the most minute Particle of Matter, if Matter, or Body, (and what can it be else ?) must have its *vis inertiae*, as Sir *Isaac Newton* calls it ; if touch'd, and shov'd out of its Situation, must resist according to its interior Bulk : By consequence, to advance that the Planets *continue* in their periodical Courses, and that too with an incredible Velocity, for such immense Bulks, from the beginning of the World to this time, only because they either move in *Vacuum*,

cuum, or in a *Medium* incapable of Resistance; the one is directly false with respect to the Earth, which incontestably does not move in a Vacuum; and very likely with respect to the other Planets: The other part of the Disjunctive, *viz.* or in a *Medium* incapable of Resistance, is very nigh a Contradiction in Terms; which in Reality is worse than acknowledging they know nothing at all of it. And yet that *progressive Motion* of the Planets, or their continuing in Motion from the beginning of the World, with that prodigious inconceivable Force and Velocity against the perpetual Resistance of the Medium, as in our Earth; notwithstanding their immense Bulk and Weight, which according to them, pulls them down into Curves or Circles: I say, this progressive Motion of the Planets in these Circumstances, is not only the chief Operation of the whole System, but the very Life and Soul of the Universe, if we consider them mechanically. Whereas, if we enquire of them, what can be the Cause of this; what incredible, inconceivable Power, must *continue* to drive them on in their periodical Courses? all they say to it is, that they either move in a Vacuum, or in a Medium incapable of Resistance; which, as was observed, is rather worse than saying nothing. Here then are two enormous Defects of this System; the one, that the Planets are kept in their immense Curves by an *immechanical Power of Gravitation* and *mutual Attraction*; one of the greatest Riddles in Nature, yet the distinguishing Characteristick of the System; being called, *The System of Attraction*: The other, That the progressive Motion of the same Planets is *continued*, by their moving in a Vacuum, or in a Medium incapable of Resistance: Each of them void of all manner

manner of Foundation, as is manifest in the Earth's Motion through our Air.

4. There are some other Defects in this System, which, though not quite so glaring, ought to have some Weight with Persons of Penetration. For Example: If by attributing Motion to the Earth instead of the Sun, they could keep the Sun quiet, if I may say so, and in the Center of the System, as the other Philosophers suppose the Earth to be; though it is not the Center of the Orbits of *Venus* and *Mercury*, neither is the Sun the Center of the particular Orbit of the Moon round the Earth; in such a Case, our new System would appear more natural than it is at present: but neither of these two Points are yet fixed by the Moderns; that is, they have not yet fixed the Sun to be the Center of the whole System; nor that he is at Rest without all Motion: since Sir *Isaac Newton* himself seems to own, that the Sun is not exactly in the Center of the whole System, when he says in his *Principia*, that the Sun is nigh the Center of our System. I have not his *Principia* by me at present, but I will stand to the Sense: and some of his Followers own directly, that the Center of the Sun is not the Center of the System. Now what an immense Distance must that be, if by our Calculations we can perceive a Distance from the true Center? When the Patrons of the Earth being in the Center of the World, though not of the Planets, endeavour to prove it, because we see one half, or nigh one half of the Heavens all around us, they are answered by our Moderns, that the whole Bulk of the Earth, nay the whole *magnus orbis* of it, is but a mere Point with respect to the Heavens, which makes us think that we are in the Center: why then, if we can perceive a Difference between the Center of the Sun and the true Center of the

System, what a vast Distance must the Sun be from it? What a vast Variation must that make in the true Calculations? Perhaps likewise our Calculations are wrong in the immense *Distances* and Bulk of those same Planets. I believe it might be demonstrated, that the Moon might enlighten one Hemisphere of the Earth, if she were not so high above us by some thousands of Miles as she is said to be. However, any one may comprehend, that the least Mistake in our Calculations, in the immense inconceivable Distances of some of the Planets, must amount to an immense Enormity; as well as how vastly difficult it must be to make any just Calculations, or avoid Mistakes of vast Consequence to the whole: so that if we can't mark where the Center is, or rather if we can see that the Sun is not in that Center, we ought to suspend our Judgments, and seek a little further. As to the other Part, *viz.* of the Sun's having some Motion of his own, even in our System, several Moderns allow it: as for Example, a Motion round its own Center; nay, they have calculated in how many Days he performs this Motion. Now in that Supposition, how many thousand Miles an Hour must any part of his outward Orb perform, considering the immense Diameter as is allowed him by our Philosophers? Again, when the Sun revolves round his own Center, is he tyed and fastened to the same place like a Top? or does his whole Bulk make way, or make a Progression; If he is tyed to one place, what is it that keeps him there, any more than the Earth, which is pressed on all sides by an immense resisting Fluid; yet it makes a Progression at the Rate of a thousand Miles an Hour. If the Sun, like the Earth, makes a Progression by revolving round its Center, what an immense
Space

Diff. IX. MOSAICAL Creation. 341

Space must he perform in one Day? On the whole then, it seems most natural to allow either the Earth or the Sun to be at rest, and not the whole Machine to be in a perpetual Dance. The Sun, by their own Concessions, is not at rest; but on the contrary, must move with an unconceivable Velocity, even in their System; which must argue something wrong in the building of it.

5. Our Moderns glory in this new System, as if it were a peculiar Honour to our Age and Nation to have been the Inventor of it. I am the farthest Man in the World from envying any Honour to our own Nation: but it is certain, we were not the Inventors, but of the very worst part of it; that is, the accounting for it by *mutual Gravitation and Attraction*. That is our own Invention, as it is sometimes called the System of *Attraction*, which instead of being an Honour to it, is a most unphilosophical Contrivance, very little better than the different *Spheres* and the *Primum Mobile* of the Antients, by which nevertheless they made shift to account for the different Motions of the celestial Orbs tolerably well. However, the astronomical part was brought to very great Improvements long before this System of Attraction was thought on; witness the Correction of the *Kalendar* in 1582, where very great Astronomers were concerned. The famous *Tycho Brahe* was a very great Man that way, with a great many others before him. But I own, and to the Honour of our Nation be it spoken, our incomparable Sir *Isaac Newton* seems to have excelled them all in the astronomical part; which nevertheless can't be attributed to any modern Invention. Nor can the Earth's Motion round the Sun, instead of the Sun's round the Earth, be deemed our Invention:

some of the Antients thought of it from a very early Antiquity ; but the celebrated *Copernicus* adopted it in a peculiar manner, that it is generally called the *Copernican System* ; but not of our own Invention, except that part, as was observed, of mutual Attraction and Gravitation ; which is so far from being an Honour to us, that notwithstanding so many ran away with it at its first Appearance, on account of the supposed Author of it, several learned Men look upon it now as a very groundless Notion, as it really is. *N. B.* The Author of it took it as a mere Hypothesis ; and did not deny, but Gravity might be caused by some external *Impellent*.

These are some of the Defects of the *Newtonian* System ; several of them very great, and even palpable : as that of an immechanical Power in mere Bodies, of mutually attracting each other at all Distances, without any physical Contact, or Connexion in Nature : that of the Planets being pulled down into Curves, either circular, or elliptical, by an innate Power of Gravity, of which we can have no Idea in mere inactive Matter ; besides its explaining one obscure Effect, by another more obscure : that of either not accounting at all for the principal and most wonderful Effect of the whole Universe, *viz.* the *Continuation of the progressive Motion* of the same Planets ; or accounting for it by a palpable Inconsistence, of either moving in a *Vacuum*, or *Medium* without any Resistance. Not to mention their supposing the Earth's Motion so certain, that there could be no Difficulty in it ; insomuch that some of them imagine it gives a handle to Free-thinkers to ridicule the Scriptures, as teaching a Falshood by supposing the Sun to move, as our common Senses tell us it does.

does. Whereas, since we see so many evident Defects in all established Systems hitherto, and particularly in this our darling System, it must be extremely rash to blame the Scriptures for not entering into *any System*, but speaking according to the Report of our Senses, the common Acceptation of Men, and even as they themselves speak, when they say, The Sun is up, the Sun is down, the Sun is gone towards the West, is now just come over our Heads, &c. it would be very pretty to say, The Earth is risen, the Earth is down, the Earth is gone so far Eastward, and the like : whereas one would think it were much more rational not to carp at Heaven, till we knew better what passes upon Earth.

There is another System, or rather Conjecture about the original Constitution of our System, which I never saw in Print, but was informed of it by a very learned Man. It is ingenious enough, and goes further, as to the Motion of the Planets, both progressive and circular, than any has done, as I have met with ; particularly the progressive Motion, the most difficult of all : though there are some insuperable Difficulties in it, as will be seen in their proper place : and chiefly regards secondary Causes, not the first productive Cause. He justly supposes, the first original Motion of the Planets could not proceed from themselves ; so that when the Matter and first Bulk of the Planets were first created, as they could not create themselves, they could not move of themselves any way, being incapable of themselves, and of their own Nature, to move either upwards or downwards, right or left, in straight Lines or in Curves, and intirely indifferent to be impelled any way : as they could not move themselves, yet since they are actually in Motion, they must either be created *in Motion*, or

set a moving by God. There seems to be no more Difficulty for God to create them in Motion, or giving them Motion at the same Instant, than to create them at Rest. Perhaps the first Motion given to them by God was circular; or, if all Motion affects a straight Line, may be kept in Curves by the Resistance and Pressure of the Fluid surrounding them: for, though innate Gravity and Attraction be a mere Chimera, yet all Fluids, and every Particle of Fluids, being real Bodies, must have its Resistance; and being pressed upon by the Planets once set in Motion, must resist and press back again upon the Planet, on account of their mutual Contact; that every Body surrounded by a Fluid, is in a State of Pressure; and that whenever that Body set in Motion presses upon the Fluid, the Fluid presses upon it and resists its Motion; by consequence the whole is in a State of Pressure, or *Squeeze*, throughout the whole planetary System; as indeed numberless Experiments convince us of it. Hence the first supreme Cause having created the whole material System in such a Squeeze and Pressure, and the same Cause giving the first progressive Motion, whether circular, or aiming at straight Lines, since of itself it could have no Motion at all, as is evident, the Resistance and Pressure of the vast Fluid surrounding the Body moved, might keep it in a Curve, either circular or elliptic; the former seems most natural; as some of our Philosophers begin to surmise, that the Planets are moved in Circles rather than Ellipses. Be that as it will, the keeping the Planets in Curves seems to be accounted for pretty well by the Resistance, Squeeze, and Pressure of the ambient Fluid; which by the Bulk and Solidity of each material Particle, must be in a State
of

of Resistance when pressed upon; beside some other additional Cause of such a Squeeze and Pressure, as will be seen presently; as it is fact the Fluid round our Earth is in a very great Squeeze and Pressure. The great Difficulty still is, what it is that continues and keeps these great Bodies, our Earth for Example, in this progressive Motion, overcoming this Resistance, and persisting still in Motion, if not in a straight Line, at least in a Curve? The most unexceptionable Reason is, that it must be moved and continued by the immediate Power of the first Cause giving them their first progressive Motion; or else by some intelligent Agents deputed for that purpose, and the continual Preservation of the World. I believe it might be easily proved, that spiritual Agents can give Motion to Bodies, though Bodies can't give it to themselves. God, the most spiritual Being in Nature, certainly can: and in all probability, Angels and the Souls of Men can set Bodies in Motion. Hence the great Philosopher *Aristotle*, one of the greatest Speculators of Nature in the World, is said to have held, (for I have him not by me) that the progressive Motion of the Planets is caused and continued by *Intelligences*: And the learned Monsieur *Bayle* thinks, that such Motions can't be performed without them. His Words are: "As
 " for the Opinion of those, who admit of *moving*
 " *Intelligences* as Assistant Forms, I don't see
 " how one can be without them: And I fancy
 " the *Copernicans* will fall into it, sooner or
 " later, in relation to their *Planets*," *Bayle*,
Critical Dictionary, in the Article of *Riccius*,
 (*Paul*.)

But the learned Gentleman whose Conjectures I am now giving, imagines, that the Planets may be

be continued in Motion by mere *Mechanism*, after the first Creation ; and their first progressive Force given them by the supreme-Mover. His Conjecture is, that the Sun is the *secondary* immediate Cause under God, of the Motion of the Planets, while the same Planets are kept in their Courses by the Resistance and Squeeze of the ambient Fluids. He supposes the Sun as an *immense Fire*, or a *Congregate* of the most subtle and penetrating Flame, consisting of the finest Particles of all Matter. The Nature of all Fire seems to consist, in a perpetual, intestine, *vortical*, and turbulent Motion of its Parts within themselves ; either driving out all other Matter from its *Vortex*, when it can't convert it into its own Substance ; or by breaking them to Pieces converts them into a like Fineness and Motion with itself, makes them become Fire ; if any other Materials rush in upon it, which it can't convert into its own Nature, it repels it, drives it out of its Vortex, if the Body of Fire be vastly great ; if not of force to maintain its Vortex, [he does not mean a *Cartesian* Vortex] but is over-powered by the rushing in of heterogeneous Bodies, which destroy and dissipate that intestine, turbulent, and vortical Motion, it ceases to be Fire, and is extinguished. Thus an immense Quantity of Gun-powder, as it is compounded of Materials fitly prepared for such a Motion, being set on Fire, expels the ambient Fluid, and every thing else in its Way, by its sudden and impetuous Force : But the ambient Fluid by its Resistance returns upon it, and dissipates it with such a Collision, as creates that enormous Sound and Shock attending such a Collision. Thus, even the Flame of a Candle, as long as it keeps out the ambient Fluid, and maintains its Vortex and intestine Motion, continues Flame, and even drives Bodies
from

from it ; but if the ambient Fluid breaks in upon it two violently, though it resists a moderate Force, and repels it with a sensible Noise, yet, a two violent rushing in of the Air dissipates the vortical Motion, and puts it out, as much as Water would do.

'Tis certain in fact, that all Fire creates an *unequal Pressure* in the ambient Fluid, while the same Fluid is pressing in upon it, to restore an Equilibrium : This we see by Draughts of Air made by kindling Fire ; as in *Smoke Jacks*, as they are called. 'Tis not so much the Smoke, that turns the Fans, as the Air rushing in to fill up the rarified Space, or the Inequality caused by the Fire : Since if there be no perceptible Smoke, but the clearest Fire, the Fans will turn by the rushing in of the Air up the Chimney, to restore an Equilibrium : Not so much to feed the Fire, as some vainly imagine, or to turn into Fire by way of *Pabulum* for it, though perhaps some sulphureous Particles contained in the Air may help to feed it : But the rushing in of the Air is chiefly to fill up the Inequality caused by the Fire : Hence we see that light Bodies, as Paper, Feathers, &c. rush in at the same Time ; not so much into the Fire, as up the Draught caused by that Fire ; though perhaps they may be singed, as they go.

Now to apply this as a probable Conjecture : The Sun, says he, is an immense Body of the most subtle Fire, placed in the Center of the System ; created originally by the supreme Cause, in that prodigious intestine and vortical Motion of its Parts ; driving out the ambient Fluid, and keeping it in so much greater Pressure, as it would have to be expanded in the vast Space equal to the Sun's Diameter ; and at the same Time darting his Rays, which are real Bodies, and real Particles of Matter, as
may

may be proved by manifest Reasons and Experiments: This immense Fire, I say, darting its Rays with a most incredible Velocity, and striking against the solid Bodies of the *Planets*, hanging in the Fluid, and so equally posted, that a small Force might turn them round their own Center, and that too according to the first Direction of the Stroke given by those luminous, but real material Particles; which darting Rays, or Strokes, continuing as long as the Sun or solar Fire continues, will give to the Planets a perpetual Motion round their own Center. Now, if the Planets, by revolving round their Center, make Way, or any Progression, as our Earth does, according to our modern Philosophers, in the same Orbit they say it now moves, there will be a constant progressive Motion: The Pressure of the Medium keeps them from going out of their Curves; and the solar Fire, by the Force of the Strokes of his Rays, not only puts and keeps them in Motion, but also vindicating and maintaining its own Sphere, by the intestine and vortical Motion in which it was created, *i. e.* in the Nature of an immense Fire, keeps the same Planets in their constant Situation. Thus, according to their System, both the progressive and circular Motion of the Planets may be accounted for *mechanically*, and the Sun, though first necessarily depending on the supreme Cause, may be esteemed the secondary Cause of the Motions of the Planets, and the very Life and Soul of the whole material System.

This Conjecture is ingenious enough, and seems to give some glimmering of what has never been yet rightly accounted for. But there are very great Difficulties against it: As first; All the Difficulties against the Earth's Motion at all, both from the
Scripture,

Scripture, our common Senses, Reason and Experiments, as there are some very great ones, as will be seen afterwards, are equally against this System. *2dly*, 'Tis hard to conceive, how the Rays of the Sun striking against the vast Bulk of the Planets, the Earth for Example, can have Force sufficient to turn it round its own Axis, although it should be equally poised in a Fluid. *3dly*, Though the Rays of the Sun should have Force enough to turn the Earth and the rest of the Planets round their Axes; yet if the same Rays should not cause a Progression at the same Time, they would not answer the End of this Hypothesis: Now though it be allowed that a small matter might turn the Planets round their Axes in the Poise, they are supposed to be in, yet, as the Earth at least, if not the rest of the Planets, is so equally and strongly pressed on all Sides by the ambient Fluid, that the Sun's Rays don't seem to have Force sufficient to cause such a prodigious Progression, it must make in twenty-four Hours. *4thly*, A Body of ever so great a Bulk may revolve round its own Center, and not make Way, or Progression; provided it be equally pressed on all Sides. *5thly*, Though the Force of the Sun's Rays should be sufficient to cause the Earth both to turn round its Center, and make such a Progression, as to finish its annual Course round the Sun, in 365 Days, &c. it is still harder to conceive how the same Rays, either direct or reflecting from the Earth, can turn the Moon with all her different Motions round the Earth and the Sun. *6thly*, It seems to follow from this Hypothesis, that when the Moon is eclipsed by the Earth, intercepting the Sun's Rays from her, she must stand still, till the Sun's Rays shall strike on her again; and when the Moon eclipses the Sun, and keeps great Part of the Sun's
Rays

Rays from the Earth, the Earth's Motion must be retarded in that Case, and so of others ; which would introduce a great Confusion in our Accounts of the planetary System. These Inconveniences alone seem to destroy this Hypothesis. However, the Gentleman answered, that the Eclipses, instead of destroying his Hypothesis, rather confirm it ; and perhaps may account for those vast Irregularities in the Motions of the Planets, which have given Philosophers so much trouble ; as when they seem to us to be sometimes *stationary*, without any Progression in their periodical Courses, and sometimes even *retrograde*, &c. He thinks that these Eclipses, by intercepting the Rays and Force of the Sun, the prime Mover under God, may be the real Occasion of those Irregularities. But as I have not Time to consider these Points so minutely, they must be left as Hints to future Discoveries.

But there are some other very obvious Difficulties against this Hypothesis, *i. e.* the Nature of the *Solar Fire*, what it is ? what is it that feeds it, and keeps it up ? since all other Fires we know of, require a *Pabulum* to support them. I grant, that allowing the Sun to be an immense Fire in the Center of the System, vindicating to itself that vast Space equal to its Diameter, and darting forth its Rays all around, and by consequence must strike against the Bulk of the Planets, hanging in an equal Poise in the Fluid. Nay further, by vindicating its Place and driving out all other Bodies from its Sphere, must keep the ambient Fluid in a great Pressure, as the *fix'd* Stars, if they are Suns, must do the same ; and the immense Bulk of the Planets, with their impetuous Motion, must contribute to keep our Fluid in a prodigious Squeeze. That Situation is the most proper for the Purpose ; since, according to that homely Comparison, 'tis more natural

ral that the Meat should turn round towards the Fire, than the Fire turn round the Meat. But still the Difficulty is, what can maintain and feed this immense Fire, that it should not be spent out at last, by communicating its Heat and Influence to the rest of Nature? To suppose, that it is fed by Exhalations from the same Planets, is to say nothing; for these Exhalations must in Time be exhausted, and the Planets themselves must be exhausted and turned into Fire, as the Aliment of all other Fires is. Now, if either the Force of the Sun's Fire should be diminished, or the Bulk of the Planets lessened, they would either be drove into larger Curves, in case their Bulk and Resistance were lessened, or if the Sun's Force were diminished, the Resistance of the Medium would press them into lesser Curves; or, perhaps, drive them into the Sun at last. To all this he gives an Answer, which though a weak one, seems to be the only one as can be given; and even that is precarious, viz. That the *Solar Fire* is the pure *Elemental Fire* that requires no Aliment to keep it up like other Fires; but by its prodigious intestine and vortical Motion, given originally by God, or indeed produced in that State by God, it vindicates its own immense Space, according to its Diameter, and drives off all heterogeneous Bodies, as may break in upon it, and put it out; as all other Fires are extinguished chiefly by other heterogenous Bodies breaking in upon them, and by destroying that intestine vortical Motion of its Parts, cause it to cease to be Fire. Thus a Torch, or the Flame of a Candle, as long as it can keeps up its Consistence, continues Flame, and drives out the Air, till the Flame is separated; much more the immense Bulk of the Sun. That the solar Rays are real Fire, is evident, since being collected in a burning Glass or Speculum,

lum, that is, being united in one, and all other heterogeneous Particles separated from them, they become a most fierce Fire, and set every thing almost on fire they meet with. Though all those, as was observed, are ingenious Thoughts, yet they are far enough from being satisfactory, taking all the Difficulties against this Hypothesis together; and the last Solution, viz. That the solar Fire is the pure elemental Fire, standing in need of no Aliment, or Pabulum to keep it up, though it may carry more Probability along with it, than some of our modern Hypotheses, yet, in the main, is a little precarious.

On the Whole, by the almost insuperable Difficulties and Defects in all our modern Systems, it manifestly appears, what a vain Thing it is for our modern Sceptics to reject the Scripture Accounts, because they do not seem to square with our Notions of the World and Nature. Since our most laboured Systems have such Flaws in them, that our weak Reason can never reconcile them; and, indeed, is as good as lost in endless Difficulties and Contradictions, when we come to the primary Constituents of all merely material Compositions: Can we wonder then, that our weak Reason cannot comprehend the divine Mysteries of Faith, and Things that belong immediately to God, so essentially superior to our scanty Comprehensions? What we are to seek is, that God has revealed them to us.

N. B. Though the Sun should be the primary Mover of the *Grand Mechanism*, under God; as not only the Movements of the Heavens, but the constant Production of all sublunary Species are undoubtedly regulated by infinite Knowledge and Wisdom; so 'tis impossible to conceive how they can continue to be produced, but by the same divine

divine Governor, either establishing a constant Law and Course of Nature from the Beginning; or rather, perpetuating his omnipotent Influence over them, since the *blind Impetus* of mere stupid Matter may run into great Exorbitancies.

Physical Conjectures concerning the FIGURE of the EARTH.

This Article is only designed to shew, that some Moderns rashly run away with the Notion, that the diurnal Motion of the Earth makes it bulge out under the Line higher than in other Parts. The Reasons herein shew, that this must be wrong with respect to the whole terraqueous Globe.

According to public Accounts, several eminent Mathematicians have been sent out to discover the Figure of the Earth; some North, some South, some under the Equator, and between the Tropics, whose Reports declare to us, as they say, that the Earth is more elevated at the Equator, and between the Tropics, than towards the Poles; or, in other Words, that the Diameter of the Equator is considerably longer than the Axis of the Earth.

Now there are very strong physical Arguments against this; shewing, that the Earth, generally speaking, must be more depressed towards the Equator, than towards the Poles; which I propose to the Consideration of the Learned, being ready and willing to acquiesce to better Judgments. If these Arguments are conclusive, there must be some Mistake in the Measurements and Calculations of these learned Discoverers; to avoid which is very difficult; since the Girth or Circle of the Earth, containing so many thou-

land Miles in its whole Extent, such a Circle must recede from a straight Line, almost insensibly ; as indeed all Circles do by almost infinite Proportions ; that by all our external Senses, a Segment of the Equator, or of any *great Circle* of the Earth of several Miles Extent, will appear to us almost as a straight Line ; though Part of a real Circle all the while. This must make it vastly difficult to determine the Point in Question by Geographical Measurements. I mean still with respect to the whole *terraqueous Globe* : Though some particular Parts of it may be more elevated towards the Equator ; but that is nothing to the whole : So some Parts may and must be elevated towards the Poles, where they recede from the Sea.

'Tis not to be doubted, but that there are great Irregularities in the Surface of the Earth, and some Parts of the Earth may rise, or be more elevated under the Equator, than towards the Poles ; and *vice versa* ; but these are all *partial*, or *local*, and but a Trifle to the whole. 'Tis also certain that the Earth is shelving or depressed towards all *Arms*, or Branches of the Sea, whether they run towards the Poles, or between the Tropics ; and the Earth must rise in some Proportion, as we recede from those Arms of the Ocean : that if an Arm or Branch of the Sea extends itself nigh the Poles of the World, the Parts of the Earth from that Arm of the Earth stretching towards the Poles, must go rising towards the Equator : But these, as was said, are only *Partial*, and a Trifle with respect to the whole.

Though it should be certain that some Parts of the Earth at the Equator, and nigh either of the Tropics, should be higher in some Places, as I believe some Parts of the Earth really are ; yet there

is a vastly greater Extent of the Earth towards the Equator and between the Tropics, which runs *shelving* and *depressed* towards those Circles, as will be seen presently ; which abundantly counter-balance any Rising or Elevation of some particular Parts of the Earth about the Equator ; and by Consequence such Risings must be esteemed as mere partial and local Irregularities of the Earth's Surface. Notwithstanding which it will appear, that the terraqueous Globe, *on the whole*, is more depressed towards the Equator and between the Tropics, than as we recede from them ; and by Consequence, that the *Girth* and Circle of the whole terraqueous Globe there, has a shorter Diameter, than the *Axis* of the same terraqueous Globe, taken in the whole, for the following Reasons.

1. 'Tis well known to Geographers and skilful Navigators, that the *main Ocean* lies about the Middle of the Earth, mostly under the *Line*, or between the Tropics : Though we are to wind about some great Promontories, in the Voyages, yet we can sail round the terraqueous Globe, and come to the same Place whence we set out : The chief Part of which Voyage, will be between the Tropics ; or not far wide of them either Way, till we turn into some Arms of this main Ocean, which lead to particular Countries. Hence the main Ocean is like a *Girdle*, round the Middle of the Earth ; bating some great Promontories ; as the *Cape of Good Hope*, one Way ; the Parts of *Magellan* and *Chili* ; the North-west Part of *California* ; and perhaps the North Eastern Parts of *Siberia* and *Tartary* ; that if there were a Cut through the *Isthmus of Darien*, into the *South-Sea*, and another through the *Cape of Good Hope*, we might sail round the Terraqueous Globe, keeping still between,

or not far off the Tropics. However, as it is, the greatest Part by far of this watry Girdle is under the Line, and between the Tropics. There is therefore an *immense Channel*, or Bed of immense Depth for this watry Girdle round the Middle of the Earth ; or at least the greatest Part of it : and the Surface of those immense Waters must be lower than the Lands surrounding them. Now these Waters lying chiefly round the middle of the Earth, under the *Line*, and between the Tropics ; by Consequence the watry Parts at least of the terraqueous Globe must be more depressed towards the Equator, than the Land towards the Poles ; and by a further Consequence, the Parts of the Land round this *main Ocean*, though higher than the Ocean, undoubtedly do lie *shelving* and sloping, on the whole, towards this immense Channel, or hollow Bed of the Ocean : This being, as was shewn, chiefly under the Line and between the Tropics ; it is very natural to believe, that the Earth is shelving, or depressed towards the Equator.

2. This is still confirmed by the greatest Part of the Rivers of the Earth running either directly, or indirectly, into this immense Channel ; and it is no less certain, that Rivers, though some of their Courses are of vast Extent, yet never run up-hill, or at least higher than their Sources, unless by Force ; by Consequence they still run down-hill towards this Channel from their Sources ; and if we were to follow them from their Spring Heads till they disembogue into the Ocean, we must go downwards or shelving along with them, towards this great Channel, lying chiefly about the Equator, or between the Tropics. Why then the Earth is shelving, or depressed, for numbers of Miles towards this Channel ; and as this Channel cuts the
Earth

Earth in the Middle, and runs almost round that Middle, though with great Irregularities, on Account of the irregular Promontories of the Earth, while the Rivers run down into it quite round the Globe, the Earth must be shelving towards this Channel lying chiefly under the Line and between the Tropics, quite round the Globe also, *viz.* as far as this watry Girdle surrounds it ; which making by far the greatest Part of the Girth of the terraqueous Globe, and that too between the Tropics, the Diameter of this Girth must be shorter than the Axis of the terraqueous Globe. 'Tis true the Branches of this immense Channel extend themselves towards both the Poles, and the Land is shelving towards those Branches on all Sides, as Rivers run into them ; yet the *main Bed* of these Waters is under the Line and between the Tropics, while the Rivers run into this main Bed on all Sides ; and indeed is the Center of them, as we shall see by and by.

That the greatest Part of the Rivers round the Globe run into this vast Bed, and that too between the Tropics, as a great many do under the Line, may be seen by the best Maps, both in the Eastern and Western Parts of the World ; as also by the Enumeration of those Rivers. *1st*, In the Eastern Parts the great River *Euphrates*, with its immense Course, taking in the *Tigris*, a vast River also, and Numbers of other great Rivers falling into both of them, descending from the North, and pouring into the *Persian* Gulph very nigh our Tropic. *2dly*, The *Indus*, *Hydaspes*, with the vast River of *Ganges*, the Rivers from the *Great Mogul's* Country, chiefly within the Tropic ; the Rivers of *Siam*, *Tonquin*, *Cochin Chin*, &c. almost under the Line, overflowing like the *Nile* :

Even the immense Rivers of *China* bend very nigh the Tropic into the Eastern Ocean. 3dly, In *Africa*, the River of *Sennigall*, which most take for the prodigious River of *Niger*, runs down from the Heart of *Africa*, and falls into the Ocean within the Tropics, as do all the rest of the Rivers of that Part of *Africa*, till we come to the Southern Tropic; then making the Promontory of the *Cape of Good Hope*, we return within the Tropics again, till we come to the Eastern Islands, where all the Rivers and Streams in that immense Tract, fall into the Ocean between the Tropics, or under the Line. 4thly, The greatest Rivers of *America*, as the River of *Amazons*, and all the Rivers of *Brasil*, except the River of *Plata*, and even that bends towards the great Ocean of *Brasil*, which is within the Tropics: The great River of *Mississippi*, and all the Rivers that run into it, pour down from the North-east of *New Mexico* towards that great Channel, as do most of the Rivers of the Gulphs of *Mexico* and *Florida*, which all tend towards the same Tropic. That as was observed before, if we could but cut through the Promontory of the *Cape of Good Hope*, and the Isthmus of *Darien*, we might sail quite round the terraqueous Globe, keeping in that immense Channel, still between or not far off the Tropics; which makes it evident, that all the Lands round that immense Tract must be shelving and sinking downwards to that vast Girdle of Waters surrounding the terraqueous Globe.

3. 'Tis allowed now by all, that the *Tides* are caused by the Pressure, or at least by some Operations of the Moon on the vast Bed of Waters lying between the Tropics. By whatsoever Ways and Means the Moon acts upon the Ocean, 'tis certain

the

the Tides are forced up from that great Bed of Waters against the Streams of Rivers, and even drive the Rivers back from their natural Course for a Time ; when that Force, whatever it be, is over, after a little Stand, the Rivers recover their Course again ; and the Tides run back of themselves, without any external Force, but the Resistance of the Rivers and Shores, to compel them back again, as was required to bring them *In* : When that Force is past, they naturally fall back again, because they are running downwards towards that great Channel, and Bed of Waters where they center ; and need no further Force to drive them back, as they did to bring them on. 'Tis undoubted, I say, that when the Tides come in, they are forced up by some external Cause, and run, if the Expression may be allowed, *up-hill*, because they run a considerable Way up the Rivers, and drive them back ; whereas all Rivers run downwards ; but when that Force is removed, they run back of their own accord down into the main Ocean again ; where they would lie, if some external Cause did not drive them up towards the Rivers and Shores. Again, if you object that the Tides run back by Rebound, or by some Spring of Elasticity, or by their own Weight, &c. it is allowed ; that may be Part of the Cause, and keep them in play for some Rebounds : But it is certain, that the *shelving* of the Land, Rivers, and Channel, is another great Cause of their running back, and of the *Reflux*. As it is certain they run downwards with the Currents of the Rivers, till the same Force brings them on again ; 'tis also certain, if there were not such Force originally, to push and drive the Waters out of the main Ocean up against the Streams and Beds of the Rivers, which are certainly shelving downwards, there they would lye

in their vast Bed, without *Flux* or *Reflux*, at least after the Rebounds of the first Impulse were over; unless that Force were repeated again continually, to drive them out of their natural Bed, to run up against the Streams of the Rivers. But at their Return, the *Rising of the Earth, as they recede from* that great Channel, drives them back into the main Ocean.

This is also confirmed by Course of the Moon; whether she causes the Rising of the Tides by Pressure, or Attraction; without the joint Action of the Sun, or with it; that does not belong to this Difficulty; though such an Attraction has been shewn to be a mere Chimera. I suppose the Sun and Moon must suck up the Waters, and so let them drop down again, to make them run up to the Shores. But, I say, whether the Tides are raised originally by Depression, or Elevation by the joint Action of the Sun and Moon, or by the Moon alone, (for it is certain they accompany the Moon in a wonderful manner) 'tis much a case in this Place; since that Action of the Moon or Sun upon the Waters, is within the Tropics: Nor is the Moon or Sun directly over the Waters, but within the said Tropics; by consequence, *there* is the first Impulse that drives them up to the Shores, while the Rising and Resistance of the same Shores sends them back in the *Reflux* of their own Accord, without any other Impulse or Force to drive them back, as was required to bring them on; since they run down-hill, like the Rivers, into that vast Bed between the Tropics, where they all center; and remain there, after some Rebounds, unless some external Force drove them out again.

Hence it is certain, that there is an immense Channel, and Fall of a prodigious Depth and Breadth between the Tropics, almost round the Earth,

Earth, bating the Promontories, as mentioned before : And as those Tropics, by a round Computation, are at least between forty and fifty Degrees distant from one another, this Channel and Fall must be of that Breadth at least, yet are lower than the Land ; as it is no less certain, that the Land must be shelving and sinking down towards this Channel, from the Course of the vast Rivers running into it, almost round the Earth : The Diameter then of this Valley going round the Earth as a Girdle, must be shorter than the Axis of the terraqueous Globe. There is no need of accounting for irregular and particular local Tides, or the Courses of some Rivers, occasioned by particular Situations, or any local Elevation of some Parts of the Earth. Those are Trifles to the whole ; but it is indubitable, that there is such an immense Channel and Fall, almost round the Earth, towards the middle of it. 'Tis true, there are great Irregularities in this Channel, both as to the Extent and Depth of it ; with different Elevations in it, so as perhaps to contain vast Mountains and Dales in its Bosom ; but in the whole, it is vastly more depressed than the whole of the Lands receding from it. If so, the Figure of the Earth must be a vast Sphere, or, if you please, an oblong Spheroid, with a wide shelving Fall in the middle of it ; and indeed of an immense Profundity, and even Extent and Breadth in some Parts ; of which there can be no rational Dispute.

Hence also some of our Moderns must have been premature in their Judgments, not only with respect to the Figure of the Earth, but particularly when they advance, that the Elevation of the Globe at the Equator is caused by the diurnal Rotation of the Earth round its Center, with greater Rapidity of the Parts between the Tropics, than towards
the

the Poles. In all Appearance, 'tis a wrong Supposition; since 'tis Fact, that great Channel is chiefly between the Tropics, and the adjacent Parts of the Earth are shelving towards it, and all around it, as is evident by the running of the Rivers into it, &c. Let them also consider, whether such a Figure of the Earth, and such a vast *Fall* towards that Channel in the middle of the Earth, can be proper for such a rapid Motion round its Center. I don't deny, but part of the Lands between the Tropics, where they recede from the Ocean any way, must be more elevated as they recede from any Seas, as in the parts of *Africa* upwards from the *Cape of good Hope*, part of *Brazil*, the *Isthmus of Darien*, &c. And indeed, if the Ocean runs cross-ways, thro' the Poles, the Land must rise still fromwards those Arms of the Ocean; and in those Points, the Measurements of these Gentlemen sent out for that Purpose, may be right: But what is that to the Extent of the Ocean between the Tropics? and the shelving of the Earth towards that immense Channel, almost round the Earth in the middle of it, and even cross-ways towards the Poles, where the Land is still shelving towards those immense Channels: That in Fact the known Situation of those Parts, instead of being an Argument of the Earth's diurnal Rotation round its Axis, is a natural Indication that it is very unfit for such a Rotation. So far are our modern Discoveries from invalidating any Scriptural Accounts of the Earth. *N. B.* What is said above, is still with respect to the whole terraqueous Globe; in respect of which, any local and partial Elevations are Trifles. Without such a Declivity and Shelving towards the Seas, there would be no Rivers, as is proved afterwards.

But though the returning of the Tides into that great Bed of the main Ocean, where, after some

Re.

Rebounds, they would remain, unless some external Force impelled them out again, seems to determine the Point, *viz.* that the main Ocean is lower in the whole, than the Bulk of the Earth; yet it is another Question, Whether the Tides are primarily caused by *Elevation* or *Depression*? *i. e.* Whether they are drawn up first by some invisible Cause, and then *swanking* down again, are drove up to the Shores; or whether they are first pressed down by the Moon passing over them, and by that Pressure causing the Flux? One of these two ways is all that has been brought hitherto for that great Phænomenon. To imagine that the Moon, or, if you please, the Sun jointly with her, attract the Seas upwards out of their natural Beds, or, more properly, *suck* them up, (for what can it be else?) is such an *Action in distans*, without any Contact, Connexion, or Chain, to tie them together, or such a Power in mere Matter, as is beyond the Stretch of our Ideas to conceive. The Moon might hang over the Waters for ever, and never draw them up towards her; but wherever her vast Bulk passes over them, she must keep the Medium between her Bulk and those Waters in a greater Squeeze than it was, when she is away; which Squeeze must press the Waters more than they were before, and of consequence drive them towards the Extremities. However that be, such an attracting Power, or even Tendency to such an Action, as there must be a real *Action in distans*, if the Waters were really attracted by her, as we can never conceive in mere *iners* stupid Matter. Thus, a Grain of Sand might lie within an Inch of the greatest Mountain in the World, and never be attracted by it, unless some Force, or some Effluvia drove it to the Mountain. In like manner, if the Moon were to hang over the Waters, her *mere Bulk* would never attract

attract the Waters towards her. Hence those Philosophers must be in the wrong, who imagine that the Seas are higher than the Land, as caused by such an Attraction of the Moon, or the Sun, or all the Planets together ; since it is evident, such an attractive Power cannot be in mere Matter, while it remains mere Matter. They might better advance with the Vulgar, that the Sea is higher than the Land, because looking from the Shore, they see it rise still higher and higher, till it meets the Horizon, or seems to join up to the Skies : But does it really reach up to the Skies ? or, is it only caused by the Refraction of the Rays of Light ? As to Attraction, People may be led into such a Notion, because they see some Bodies do attract one another, as the Magnet, Amber, and the like : But may not here be secret Efluvias between and round such Bodies, which may either push them together, or, by driving out the ambient Fluid, the prodigious Squeeze of that Fluid may drive them together. Be that as it may, the Sea is neither attracted by the Planets, in their Sense, nor is it raised higher than the Land by such an Attraction : nor indeed does it seem to be higher than the Land on any account, since not only Rivers run down into it, but even its own Waters in the Tides run down into it, as into its natural Bed and Channel, when once the external Force is taken off.

T E N T H

DISSERTATION.

Physical Reasons against the Motion
of the Earth.

*These are chiefly to shew, that the Scriptures
are not to be blamed, for supposing the Sun's
Motion, not the Earth's.*

I. **S**OME modern Enemies of the Holy Scriptures raise Objections against them, because they seem to establish, or at least, suppose the Motion of the Sun, and not that of the Earth. 'Tis impossible, say they, that what is contrary to the Laws of the Universe, should be the Object of Revelation. But is it so absolutely certain, that the Earth is daily and hourly dancing through an immense, resisting Fluid, as our Atmosphere is, at the Rate of a thousand Miles an Hour, at least? without assigning any Cause to drive it on, at that prodigious Rate, or continue and preserve its Motion, in spite of the Resistance of the Atmosphere, which is certainly a gross resisting *Medium*, at least those Parts of it encompassing the Earth are visibly so. Yet our Moderns take it for granted, and run away with the Notion Hand over Head, that it is the Earth that moves round the Sun all the while, and look
upon

upon all as ignorant in Philosophy, who imagine the contrary. But, I say, is it absolutely certain, that the Earth is dancing round the Sun yearly and hourly? And we ourselves are whirling Head over Heels, as we shall see presently, at the Rate of a thousand Miles an Hour, at least? Can there be no rational Doubt of this? Are there no Flaws in this modern System? As 'tis confessed there are very great ones in the antient System; yet the Followers of the antient System accounted for most of the celestial Phænomena tolerably well; in some Points better than the Moderns, in others not so well, and indeed bunglingly enough. But, were all the learned Astronomers, till *Copernicus's* Time, such Dotards as not to see, that the Earth moved instead of the Sun, when they made such learned Calculations of the Motions of the heavenly Bodies, and adjusted their principal Appearances to such a Degree as have laid the Foundation for the Improvements we have made since. Some of our modern Discoveries must be owned to be great Improvements: But that of the Earth's annual and diurnal Motion is neither of *English* Growth, nor a modern Discovery, if it may be called a Discovery, rather than a philosophical Paradox; being known to, and rejected by the greatest Astronomers of the foregoing Ages; which must be a very natural Indication, that the modern System is not so extrinsically certain as our Moderns would make us believe: But

2. Let us reckon up the great Names of those Philosophers, who must have rejected the System of the Earth's Motion, when they embraced the Solar: such as the famous *Ptolomy*, Author of the *Ptolomaic* System; a clumsy one indeed, but accounted for the Motions of the heavenly Bodies, except

except *Venus* and *Mercury*, to such an Exactness, as could scarce be expected from his wooden Contrivances of so many different Spheres, Epicycles, Excentrics, &c. not to mention *Meton*, *Hyparchus*, and others long before him. Then, the learned School of *Alexandria*, from whence the World chiefly derived their astronomical Calculations. After them, to come nearer these Parts of *Europe*, King *Alphonfus* the Wise, who is supposed to have made the *Alphonfine* Tables, was certainly a great Astronomer, and well apprised of the most difficult and intricate Points of the celestial System, of whom that blasphemous Speech is recorded, *viz.* That if he had been by at the framing of the System, he could have made it better. There were other great Men in that Science, about, and after his Time; *Jobannes Regiomontanus*, our *Jobannes a Sacro Bosco*, Friar *Bacon*, the learned *Christopher Clavius*, who was chiefly instrumental in correcting the *Kalendar*: but above all, the celebrated *Tycho Brahe*, a noble Dane of the Blood Royal, and of the Reformed Religion; he was certainly one of the greatest Astronomers in the World; was furnished with the best Instruments for Observation; he spent his whole Time in that Study, he built an Observatory expressly for it, and called it *Uranoburg*, or, a Castle to view the Heavens; he invented the *Tychonic* System, called so from his Name, which remedies the greatest Difficulties in the *Ptolomaic* System, *viz.* by establishing the Motions of *Venus* and *Mercury* round the Sun indeed; but not taking in the Earth, in their Orbits; as the Satellites of *Jupiter* move round that Planet; and with him round the Earth and the Sun. Now, as it is certain these Philosophers could not be ignorant of the Alternative, whether the Sun, or
the

the Earth moved, so they embraced the first, and rejected the last. How then can the Earth's Motion be so certain, as some of our Moderns would make us believe, when such great Philosophers both knew of that System, *viz.* of the Earth's Motion, which was thought of long before *Copernicus's* Time, and rejected it.

But, lest these Gentlemen should object, that the above mentioned Philosophers were led away by the reigning Opinions of those Times, without considering the true System. By the Bye, may not the same be objected to the Moderns, who run away with new Opinions, because of some leading Men amongst them? To obviate this, let us consider, whether some of our late greatest Philosophers were not dubious of the Earth's Motion, and only looked upon it as a more plain and simple Hypothesis, than the intricate and complexed *Ptolomaic* System; but far enough from being the true System of Nature, as those Moderns, who pretend to be their Disciples, do. On which account I shall shew, that the greatest Names among our Moderns, would not assert, in Fact, either the Earth's Motion, or the Sun's; but look upon it as one of the Enigmas of Nature, perhaps never to be certainly determined by Men. This is the Opinion of the celebrated *Newentyc*, Author of the *Religious Philosopher*, one of the most learned and compleat Works of its Kind that ever was wrote. One sees by it, that he was not only a great Naturalist, but a thorough Philosopher, in every Branch of that Science; a great Astronomer, Mathematician, and Geometrician, understood Hydrostatics, Hydraulics, Optics, &c. and that too in a masterly Manner, as his Works manifest to all. They have been translated into different Languages, and published from
the

the Original by *John Chamberlain, Esq;* Fellow of the Royal Society. This great Philosopher in his XXIXth *Contemplation of unknown Things*, makes th's the Title of his Vth Section. 'Tis unknown, *Whether the Earth or the Sun moves*. The Title of his VIth Section is, *Such Ignorance proceeds from the Disagreement of great Astronomers*. The Title of the VIIth Section is, *Because great Astronomers do themselves own, that they are uncertain about this Matter, i. e. the Sun's Motion*, where he quotes even *Sir Isaac Newton* as dubious of the Matter, the famous *Hugens*, *Monfieur La Hire*, *Dr. Gregory's Astronomy*, *P. Herigonus Cursus Mathemat.* *Varignon* and others, and even *Copernicus* himself. The Title of his VIIIth Section is, *Because the PARALAX from the annual Motion is uncertain*. And finally, in his IXth Section, the Title is, *Nothing can be inferred from the Expressions of the greatest Astronomers about the Earth's Motion*. *Newentyt. Rel. Philosoph.* Vol. III. in fine. I should have mentioned what the same great Author says in his XIth Section, viz. that the Simplicity of an Hypothesis is not always an Argument for its Truth; meaning, that though the Earth's Motion is a more simple Hypothesis, yet that does not make it a true one; whereas our Moderns run away with it, as if the Earth's Motion was certain Fact; contrary to their great and modest Master, *Sir Isaac Newton*, who only speaks of it as an Hypothesis, allowed both by him, and the greatest Men of the last Age, to be dubious, and undeterminable by all our Knowledge hitherto; and not only that, but our *Free-thinking Dablers* in Science make an Objection of it against the holy Scriptures, as if they were blameable for not asserting a System acknowledged to be undeterminable by our greatest Philosophers. But to consider some other Reasons

besides Authorities, why the Hypothesis of the Earth's Motion ought to be look'd upon as precarious, not to say unnatural, as to all physical Reasons ; which our Moderns seem to neglect too much, and run into endless Calculations about the Motions of the Planets, too far out of our Reach to come to any Certainty as to the real System of Nature. To begin then with the most obvious first. *N. B.* Most of the following Arguments are only brought as probable Conjectures against the Earth's Motion ; and tho' some of them are common, yet they have never been thoroughly answered, *viz.*

3. The Testimony of our Senses against the Motion of the Earth ; which, though perhaps not demonstrative, are sufficient to convince any Man, that the *Copernican* System, judged by himself, as we have seen from *Newentyt*, to be only an Hypothesis, is not so very evident as our Moderns would have us believe. We have the Testimonies of all our Senses, at least our *Eyes* and *Feeling*, that the Sun moves, and not the Earth. We see him rise in the East, and mounting higher every Hour, We see the same Sun set in the West, tho' we ourselves stand stock still. Now we see him on one side of us ; by and by we find he is moved to the other side. If we keep looking towards the East, in the Morning he burns our Faces ; in the Evening our Backs, unless we turn ourselves. Nay, in the longest Days we find, he almost moves quite round us ; yet 'tis we, forsooth, that move all the while, though we stand stock still. Nay, tho' in their precarious Supposition we should be whirling headlong from West to East, yet we don't perceive that we move round upon our Heels, to make the Sun appear to go quite round us, as he almost does in the longest Days. Again, we set up Marks, we erect Dials and
Gnomons

Gnomons in all Positions, to shew and measure his Motions; yet we must suppose that the Dials and Gnomons move all the while, not the Sun; yet these remain motionless, not only by all our Senses, but by all the *Experiments* we can make; and this in all Parts of the World at all Times. I know they sneer at this Argument from our Senses, and say with the Poet, *Terræque urbesque recedunt*: The Earth and Towns move as we sail by them. But they may as well say, when we see a Stone fall to the Earth from the Top of a House, that the Earth moves towards the Stone, not the Stone towards the Earth. 'Tis true our Senses tell us, that it is the Stone that moves: Why, do not the same Senses tell us, that the Sun rises and moves from East to West; as much as they tell us, that the Stone moves, or an Arrow towards the Butt? If our Senses may be deceived in one Case, why not in the other? I am sure the Sun appears to all our Senses to move round the Dial, not the Dial round the Sun, as much as the Stone seems to fall towards the Earth. If every Man that is born in this World sees the Sun move round him, yet is deceived, he may as well be deceived in all the Motions he sees round about him; that when he is walking towards a Mountain, he does not know but the Mountain is coming towards him. I know they will say, these are vulgar Prejudices; that the Sun would appear to our Senses to move, if the Earth moved in fact, and the Sun were at rest; or, if we were in the Moon, or one of the Planets, we should see our Mistake, and that it is the Earth moves, not the Sun, &c. As to this last, I shall say nothing of it, till we get up to those Planets. But it seems certain, that if the Earth moves, and not the Sun, all our Senses are deceived from the Beginning of the World to this

Day ; and that against all the Experiments we can make by our Instruments of Observation ; and nothing but speculative Conjectures and Difficulties to undeceive us ; which the greatest Philosophers acknowledge to be absolutely uncertain. Nay, some of them are so far out of our Reach, and at such immense Distances, that the least Flaw in the Calculations or Measurements will lead us into immense Errors. Let them say what they will of the Fallacy of our Senses, and bring Examples where they may be undeceived by Reason ; it bears hard upon the Goodness and Providence of God to deceive all our Senses, when they tell us, by all the Observations we can make, that the Sun moves round the Dial ; yet it is the Earth, and the Dial along with it, that moves round, or towards the Sun. Not to mention as yet some very intricate Difficulties, about our whirling Head over Heels, at least under the Line, every four and twenty Hours, to come to the same Zenith again ; nor how loose, globular Bodies, lying on the Surface of the Earth can remain steady in such a rapid Motion, even supposing that the Medium moves along with it ; moving round our own Center at the same time, as all Bodies must, when they are moved round another Body. There is another Consideration seems to confirm the Testimony of our Senses, as that the Sun moves as well as the other Planets. The Sun rises and sets to us in the same Manner as the rest of the Planets. Now it is certain, the rest of the Planets are in Motion, I mean a periodical one at least, and the Sun, by all our actual Observations, appears to move in the same manner. 'Tis natural to believe, in fact, that he moves round us, as well as the rest of the Planets ; else the most constant Relation of our Senses, from our Cradle to the Grave, must deceive us, without any demonstrative Reason to the contrary, as the great-
est

est Philosophers could ever yet find out ; nay without any Proof but mere Conjectures and Hypotheses, as can scarce be reconciled to the Laws of Nature, as will be seen afterwards. I own this is a common Argument ; but perhaps not thoroughly considered : Let it then pass for a probable Conjecture.

4. Though the Earth is not the Center of our solar System, as is confess'd ; since *Venus* and *Mercury* revolve round the Sun, not the Earth : which is the chief Argument of the Moderns for the Earth's Motion. But the *Tychonic* System takes off that Difficulty, by establishing those Planets as Satellites of the Sun, moving round the Earth with the Sun ; as the Satellites of *Jupiter* and *Saturn* accompany their Principals, and the Moon the Earth : In like manner, why may not the Sun with *Mercury* and *Venus* revolve round the Earth ? The Difficulty about the Velocity of the Sun's Motion being easily answered ; it being demonstrable, that the swiftest Motion may as easily be performed as another less swift. But I say though the Earth is allowed not to be in the Center of our particular solar System, it does not follow in the least, but that it may be in the Center of the whole System of the Heavens, as they appear to us ; which, if it were so, would render our new Notions in a great measure precarious and arbitrary. Now there are very probable Reasons to induce us to believe, that the Earth is actually in the Center of the whole System ; though not of our solar System. Nay the Sun itself is not exactly in the Center of our planetary System ; as our incomparable Sir *Isaac Newton* allows. Now if at that vast Distance our imperfect Observations can discover, that the Sun is wide of the Center of our planetary System, if it be but by part of its own Bulk, the Distance from that Center must be very

great in itself, to be discovered by us. Why then, since the Sun, according to the Moderns, is not the Center, and there must be a Center of the whole, why may not the Earth be the Center of the whole, (since the Sun is not) as our Senses, if we look round the whole Universe, seem to inform us? A Confirmation of this is, that we can discover here on Earth, wherever we are, one half of the immense Concave of the Heavens above us, and half of the *Signs* or Arches of the Zodiac, bating the Difference between the apparent Horizon and the real one. By consequence the Earth is the Center of that Concave, as it is confess'd that the Sun is not. The Answer of our Moderns to this is very jejune, if not absolutely precarious: They say for Example, that the Reason why we see half the Heavens is, that the Earth is but a Point, with respect to that immense Concave, and the fixt Stars. How do they know that? have they measured, or can they measure the Distance of the fixt Stars from the Earth, or the Extent of that Concave? Nay, they can't tell us exactly how far it is to the Sun, and the Planets, or even to the Moon. 'Tis certain the Heavens and Stars are a vast Distance from us; but how far we know not, with all our Measurements: how then can we determine their Velocities? Nor can we tell how far they are distant from one another. 'Tis very possible nevertheless, that they may not be so far off us as we imagine; and might illuminate the Globe of the Earth at a nigher Distance, and less Bulk, than we suppose them to be. But still it is vastly great; yet the least Error in our Calculations and Measurements, may make an enormous Mistake in our Conclusions. That Answer then, that the Earth, or, as they are pleased to say, the immense *magnus orbis*, being but a *Point* with respect to the Heavens, is without any solid Foundation

dation. It is not such a Point, but it keeps off the Sight of one half of the Heavens from us : It is not such a Point, as to hinder us from finding, that we are nigher the Sun and Planets, or they nigher us, at one Time more than another, and even that the Sun is not exact in the Center of our System. What a vast Difference must that be in itself, if we can perceive it from this Point? It is not such a Point, but we can see new Stars arise in the Heavens, and go off again ; and the same Star sometimes bigger, sometimes less ; and sometimes even to be in a different Situation. Here again we must renounce our Senses, which inform us, that we see one half, or nigh one half of the Heavens every Day, only to maintain a new System, that the Earth moves, and not the Sun ; whereas we have no other natural Means to know, whether there are any Bodies at all round about us, or whether any Bodies move at all but by the Relation of our Senses. This is also a common Argument ; but must have some Weight with considerate Persons ; particularly when no Proofs are brought for the Earth's Motion : But it is rather supposed than proved by our Moderns. *N. B.* Those who live exactly under the Line, have the Poles of the Universe in the Horizon, *i. e.* the Extremities of the Axis of the Earth point towards the polar Parts of the Heavens, or the universal *Concave* above us ; is not this a natural Indication that the Center of the Earth, is the Center of the Universe?

5. Another very natural Argument against the Motion of the Earth, that is, the prodigious Rapidity of the external Parts of the Earth under the Equator turning round its own Axis in twenty-four Hours, besides its proceeding on to finish the *magnus orbis* in a Year's Time : our Moderns swallow the infinite Difficulties which must occur in such

Motions, with all the Ease imaginable. In this rapid Motion of the Earth, Men and Animals on the Surface of it must be whirling about headlong at the Rate of a thousand Miles an Hour, at least; that is, swifter than Ball out of a Cannon; and that too Head over Heels, with respect to those who live under the *Line*. I say, Head over Heels, or Heels over Head: for it is certain by that Time we are whirled half way about, our Feet will be opposite to the Place from whence we set out; that our Head and Feet change their *Zenith* and *Nadir* every Moment of our Journey; that when we come to the middle of our Flight, through the immense Fluid, our Feet will point to what was our *Zenith* at setting out, till we are whirled round our Center in the Space of twenty-four Hours, supposing by a round Reckoning the Diameter of the Earth to be 8000 Miles. And as in that Supposition we are marching on obliquely round the Sun for the annual Motion, we must be turning also sideways round own Center; since whatever Body goes, or is carried round any central Body, must turn round its own Center at the End of the Revolution. As a Man can't walk, or be carried round a Table, but he must be carried round his own Center. I wish these Gentlemen would consider well these complex and intricate Whirlings. Their Answer to this Difficulty is also a very weak one, *viz.* That we are born and bred in this Hurricane, and by consequence don't perceive it. But those who are born and bred under or nigh the *Pole*, are neither born nor used to such a monstrous Whirl, as those who are born under the *Line*: why so? because those born under the *Pole*, supposing the Earth revolves round its Center in twenty-four Hours, will only make a Circle of the Diameter of their own Body in that Time; where-

as a Man directly under the Line, must whirl round a Circle of 8000 Miles Diameter, which will be at the Rate of a thousand Miles an Hour. Now suppose Men born and bred under the Line, and inured to this monstrous Whirl, should be transported under the Pole, *et vice versa*, such a Change, I may say, of their very Nature, must be almost fatal to them; particularly those born under the Poles, when being translated to the Parts under the Line, where they must be whirling Head over Heels at the Rate of a thousand Miles an Hour, 'tis natural to believe that they must perceive a prodigious Shock in such a Change; yet in fact this may happen, and very likely has happened before now, yet they found no such extraordinary Alteration. I don't question but there are some *Hollanders*, who have been both within the polar Circle, or even nigher to the Pole, and then under the *Line*, at different Times. Now if the Earth should have such a prodigious Motion, the external parts of the Globe, and the Men upon it, whirling round at that Rate when under the Line, and in such a different manner when nigh the Poles, what a prodigious Change must it make in their Constitutions? Yet we don't find that those Voyagers ever take notice of such Effects; but chiefly, the Difference of Night and Day, Heat and Cold, &c.

N. B. The prodigious Rotation of the external parts of the Globe under the Line, and the Men upon it, at the Rate of a thousand Miles an Hour, is the least Computation of that Velocity, as can well be allowed. Don *Hieronimo Fijoo*, a famous *Spanish* Philosopher, in a late Treatise intitled *Cchartas eruditas*, computes from the Observations of the Gentlemen of the Royal Academy at *Paris*, that the least Distance of the Earth from the Sun

is

is thirty Millions of Leagues : this must be only a Semidiameter of that Circle : By consequence, the Diameter of the Earth's Orbit round the Sun, must be sixty Millions of Leagues, besides the vast Diameter of the Sun ; all which, according to our Moderns, the Earth runs in a Year. Let them then compute what a prodigious swift Progression, besides its diurnal Rotation round its own Axis, the Earth must make to finish a Circle in a Year's Time, of at least nine score Millions of Leagues, besides the Sun's Diameter ; flying through a resisting Fluid, without any known Cause to drive it on at that Rate. Those whose Heads and Stomachs can bear such Whirlings, may blame the Scripture for not teaching such a System, but Men of common Sense will not.

Note further, if these learned Philosophers are mistaken in the Computation of these immense Distances, though certainly very great, how uncertain must that render all our Measurements of such Distances, Bulks of the Planets, &c ? 'Tis to be feared some of them affect too much of the *marvellous* in such Accounts. However we see by the whole, that their Answer, of the Earth, and the whole *magnus orbis*, being but a Point with respect to the Heavens, is an arbitrary Supposition.

To add something to this last Observation, which should have come in in the fourth Proof, *viz.* of the Earth's being in the Center of the whole, is it not a strong Presumption, or at least a very probable Conjecture, that the Earth is the Center of the whole, though not of our planetary System ; since most allow that the Center of the whole must be at rest ? Now it must be owned, that all besides the Earth are in Motion round about us ; the Sun itself is allowed by most to revolve round its own Center, and the Period for it assign'd ; the rest
of

of the Planets revolve round the Sun, as is confess'd ; some taking in the Earth in their Orbits ; and the others may move with the Sun, as his Satellites, round the Earth. No one denies the *Tychonic System* as an Hypothesis. Nay some Moderns think the fixt Stars may move round their own Center ; if so, what in the Name of Wonder can hinder them, or the Sun, from making Way, or Progression, as according to the Moderns the Earth does, and must do ? what is it that tyes the Sun, or fixt Stars, in one Place like a Top from making way, and yet does not tye the Earth ? Why then if all the celestial Bodies around us are in Motion ; 'tis not only natural to believe that the Earth is fixt, as all our Senses inform us, but also, since the Center of the whole is to be at Rest, in all probability the Earth is that Center.

6. Great part of the modern System of the Earth's Motion, at least by our Philosophers, is built on the mutual Attraction of the celestial Bodies : But such an Attraction has been shewn to have no Foundation in Nature ; nay, was only taken by our great Sir *Isaac Newton* as an Hypothesis ; he never asserted it, as an *innate Power in Matter* ; and owned it to be dubious whether the Gravitation of Bodies was not caused by some external impelling Agent ; as it is certain we can have no Idea of mere Matter having any Power to move itself any way. Whereas our Moderns, contrary to the modest Intention of their great Patron, run away with it, as if it were a certain Property of all Matter. Besides, our atmospheric Fluid pressing the Earth on all Parts, and in all Appearance keeping it steady in the Center, gravitates towards the Earth, and not towards the Sun : Nay, in those parts between the Earth and the Sun, they gravitate directly fromwards the Sun ;

as all Bodies falling directly towards the Earth, on that Side, fall directly fromwards the Sun, not towards it; whatever be the Cause of that Gravitation, an external one, to be sure, not an innate Power in Matter. Now as the Earth's Motion, according to the Moderns, is in a great Measure regulated by such Gravitation; that having no Foundation in Nature, but as a mere Hypothesis, attended with insuperable Difficulties; the Hypothesis of the Earth's Motion must be so too. How can the Earth then, and Bodies about it, be said to gravitate towards the Sun, not only by a Power that is not in Nature, but is pushed from the Sun, by the Bodies, and gravitating Fluid between the Sun and it? Are there different Causes of Gravitation in that Case? Can the Sun attract the Earth towards it, and not attract those Bodies, which lie between the Earth and the Sun, and fall with great Velocity towards the Earth, and not towards the Sun?

7. The Figure of the Earth, as is proved in a former Dissertation, is the most improper for an annual, or diurnal Motion, of any other; or at least is very improper for such a Motion. 'Tis certain Fact, the terrestrial Globe is furrowed with immense Grooves and Channels to a vast Depth, in order to receive, contain, and keep in the Waters of the Ocean; which Ocean extends itself almost round the Globe, under the Line, and between the Tropics, the Middle of the Earth shelving and sinking towards it, for the Rivers to run into it, and the Tides to fall back again, which they do of their own accord, though they are drove up against the Shores and Rivers by some external Cause; and which immense Channel under the Line and between the Tropics, may be called the chief *Bed* of the vast Ocean. Though at the same Time it extends

tends itself in vast Channels cross-ways towards each Pole, by different Windings, besides various Arms and Branches of it ; that the Rivers from all Parts may run down into it, and not stagnate upon the Earth ; but the main *Bed* of it is like a *watry Girdle* round the Globe ; allowing some Windings for different Promontories. If it were not for such Shelvings and Sinking of the Earth, towards this vast Channel, and the different Branches of the Ocean, we should have no Rivers ; they would all stagnate upon the Earth ; which may be seen by the following Example ; when a whole Fleet is intirely becalmed, they can move no way, unless hawled or towed ; though each Ship is on the Summit of the watry Globe, in its proper Bed. So, if there were no Shelving of Earth towards the Ocean, and its Branches, whose chief Bed is between the Tropics, each Part of the Surface of the Earth being upon the Globe, the Waters on the Surface, instead of running every Way, would run no Way, being equally met from every Part of the Globe. To obviate this, the Wisdom of God has made the Surface of the Earth to descend shelving towards the Line and Tropics, that is, wherever the Ocean lies between them, which is almost round the Globe, and extended the Arms of the Sea round, and *across* with different Branches, that by such Shelvings towards the Sea, Rivers might have a Way *down* to it, from whence Vapours are exhaled and drawn up, to fall again, and supply the Fountains for those Rivers. The Earth then is certainly shelving and sinking towards the main Ocean, whose Bed is chiefly between the Tropics. By Consequence the Diameter of it there must be shorter than the Axis of it ; with vast Grooves and Channels cross-ways towards the Poles ; all which must render the Earth's Surface prodigious unequal and gibbous, and of such a Figure,

figure, as makes it highly improper to be flying through the Air, as this new System would have us believe ; besides the immense Height and rugged Inequality of its Mountains. I don't deny, but where there is Land under the Line, and between the Tropics, as in *Africa* from the *Cape of Good Hope* upwards, in *Brasil*, in the Isthmus of *Darien*, the Land may rise and must rise fromwards the Ocean ; on which Account, the late Measurements taken by Persons sent on purpose may be right, notwithstanding the Difficulties in adjusting their Measures on such a vast Globe. But it is certain, that the main Ocean lying chiefly between the Tropics, and extending itself almost round the Earth, the Land must tend shelving down towards that Channel for a vast Extent ; and by a further Consequence, such a Figure of the Earth is very improper to be whirling through an immense Fluid at such a Rate as this new System must make it, supposing we could assign a Cause, that continues to drive it about at that Rate, which no one ever has yet.

8. There is another physical Argument against the diurnal Motion of the Earth, communicated to me by a learned Friend, which our Moderns, being wrapt up in the Contemplations of the Planets, don't seem to attend to ; whereas the physical System of the Earth, and the natural Situation of it, ought to be known first. His Proof against the diurnal Motion of the Earth, is as follows. There are Tracts of Land, and Countries round the Globe, exactly in the same Latitude with *England* ; in some Parts of *Tartary* for Example, or *Siberia*, where the Weather is so different, as to Heat and Cold, and the Winters so severe, that we could scarce live there, till our Natures were accustomed to it : and this constantly, bating some accidental Changes,

ges, from the Beginning of the World ; and in all likelihood, will be so till the End of it. Now, if the Earth is whirled round its Axis in twenty-four Hours, all these Tracts of Land in the same Latitude, change Places with each other every diurnal Rotation : that *England* will be in the same Situation with respect to all the Heavens, as these Parts of *Tartary*, and all other Parts in the same Latitude ; and those Parts of *Tartary* will be in the same Position with *England* as it is now, and this once in twenty-four Hours, supposing the diurnal Rotation : Yet *England* does not partake of the Severity of *Tartary*, nor *Tartary* of the Mildness of *England*, though they are in the same Situation once every Day : Though *Tartary* may be froze up, and *England* in a mild Thaw, yet they change Situations with one another every Day in that Supposition ; still *Tartary* is frozen, and *England* in a Thaw. One might ask them, does *England* carry its own Weather along with it, when it comes to the same Position as *Tartary*, and *vice versa* ? This Argument ought to have great Weight with those who shall consider it seriously. To maintain that the Atmosphere of *England* still keeps about it, and moves along with it, is a mere Subterfuge, and as good as impossible in such a monstrous Whirl it must be in by the diurnal Rotation : Nay, to maintain that the whole Atmosphere is whirled round with the Earth, is a mere *gratis dictum*, if not impossible, at least unmixed and undisturbed. Neither can they prove for certain, whether the Atmosphere moves from *West* to *East* with the Earth, or the contrary. But if it should, it is wonderful, exceeding wonderful, that the Atmosphere being such a moveable slippery Fluid, should envelope *England* with such a warm and mild Cloak, when it is in the same Position with some Parts of *Tartary* ; and
this

this last with such a severe one, when it is in the same Place as *England* is, as it must be once every Day, if the Earth is whirled round its Axis.

But there are very strong Reasons to believe that the Atmosphere, particularly the lowest Parts of it, which influence the Weather, and which being nigheft the Earth, are more likely to be whirled about with it ; I say, there are very strong Reasons to believe, that the Atmosphere is not turned round in that Manner. What can we say to those Winds which blow all the Year round in some Parts, and that between the Tropics, as the celebrated *Johannes Clericus* of *Holland* maintains in the second Part of his *Physics*, treating of the Trade Winds ? Or what can we think of those very Trade Winds so well known to skilful Navigators, blowing half a Year one Way, and half a Year as good as contrary to the Way they blew before ; and this from the Beginning of the World ? Does not this almost demonstrate in Fact, that the Atmosphere, as far as it influences the Weather, which should be most influenced by the Earth's Motion, if it had any, does not move round with the Earth from West to East ; particularly, where there is a perpetual East, or South East Wind ; but moves all manner of Ways, as it is influenced by different Causes ; and is a corroborating Argument that that the Earth does not move at all, in any constant annual, or diurnal Rotation ?——This is certain, and deserves to be particularly observed, *viz.* That if the Earth carries the Atmosphere along with it ; those Parts of it which lie upon the Earth's Surface, should move along with it : But this is directly false, since the Trade Winds blow contrary to the Earth's Motion, if it had any ; yet those Parts of the Atmosphere lying nigheft the Earth, must be most influenced by

by its Motion ; as the Region of the Winds and Weather is in the lower Atmosphere nigheft the Earth, which seems to determine the Cafe.

9. The prodigious Difficulty, not to say Impoffibility of the *Paralellism* of the Earth's Axis to itfelf, renders the System of the Motion of the Earth extremely difficult alfo ; yet the Earth in that System muft obferve fuch a *Paralellism* of its Axis, notwithstanding the tottering Condition it muft be in, flying with fuch a rapid Velocity, through the Middle of a wild immense Fluid. I fay, this *Paralellism* muft be preferved, both in their System, and in *real Fact*. The Fact is certain, that the fupposed Axis of the Earth, or rather the polar Parts of it, are always obverted towards, or very near pointing to the Poles of the Univerfe. *Greenland* for example will ftill be *Greenland*: The Northern Parts of the Earth will ftill be Northern. 'Tis Fact then that the polar Parts of the Earth are always pointing towards the Poles of the Univerfe. Our Moderns not only grant this, but magnify the Wonderment of it ; and at the fame Time flurring over the Difficulty ; yet this Difficulty is extremely great, and almoft impoffible to account for, in the new Hypothefts of the Earth's Motion, and not the Sun's ; for when according to them the Earth is moving from the Northern *Signs* to the Southern, the Axis of the Earth, or the polar Parts of it, muft move backwards at the fame Time towards the Poles of the Univerfe, to preferve this *Paralellism* ; whether oblique or directly, is much a Cafe. Though *ex Hypothefts*, it is flying at a vaft rate from the Northern *Signs* towards the Southern, in the Way they are pleafed to make it, yet it is, and muft be ftill turning backwards, towards the Poles of the Univerfe, to preferve the *Paralellism* ; or muft be pushed back

at the same Time, as it is moving forwards ; which is as good as having two contrary Motions at the same Time. I don't enquire what Cause pushes the Earth on, at that impetuous Rate ; and continues its prodigious Motion round the *Magnus Orbis* through a gross, resisting Medium, as it is certain the Earth moves in : But I would ask, what invisible Hand, or Cause, keeps the polar Parts still obverted towards the same Pole, or how this can be done without two contrary Motions in the same Body at the same Time. 'Tis in vain to have recourse to our artificial Orreries, or Planeteriums, or any other artificial Instruments, to explain these Motions ; for first these Orreries are upon Bases supported by the common Earth. 2dly, The artificial Planets are confined to artificial Spherulas, and particular Epicycles as well as held up and fastened upon Spikes which support and turn them, as the Operator pleases. But in the Earth's Dance round the *Magnus Orbis*, it is an immense Fluid, where the progressive Cause, whatever it is, drives it on at that prodigious Rate ; while *ex Hypothesi*, it is turning round its own Axis in twenty-four Hours : But what is as unconceivable, its polar Parts must be pushed back by some invisible Cause to observe a Parallelism, and still point towards the Poles of the Universe ; while the progressive Cause pushes it along the Ecliptic. 'Tis in vain also to have recourse to a mixt Motion, or a mixt Force, as when two Weights pulling different Ways, make Bodies describe mixt Lines ; for what Weights can pull the Earth backward and forward, when it is dancing separately through an immense Fluid ? 'Tis in vain likewise to object, that if the Sun moves it must have such contrary Motions ; that does not follow in the same Manner ; because there is no Necessity,
that

that any Parts of the Sun's Globe should observe a Paralellism ; since every Side of a Globe of Fire might both warm and illuminate the Earth : Whereas it is certain that the polar Parts of the Earth, the Northern Parts for example, must point, and do point still towards the Northern Pole ; by which we see that the Motion of the Earth can't be maintained even as an Hypothesis, as to some Phenomena ; without some, as wooden Contrivances, as in the *Ptolomaic* System ; tho' as to some others it answers Appearances pretty well.

Their chief Objections are, first, the Clumsiness and Improbabilities of the *Ptolomaic* System. *Answ.* I don't pretend to maintain that System, or any other, but only to shew the Defects of this new System, particularly, that of the Earth's Motion ; which some of the foregoing Reasons almost evince, that it can't be maintained as an Hypothesis with any Foundation in Nature ; and taken altogether, make it highly probable, that the Earth does not move, either by an annual or diurnal Rotation. I am sure they can have no Demonstration for it : How should they, when the greatest Philosophers of Antiquity rejected it ; and the greatest of the Moderns leave it undetermined, and seem to think it will remain dubious to the End of the World, whether the Sun, or the Earth moves ? However,

They object, *2dly*, The prodigious Rapidity of the celestial Bodies, or the whole Sphere of Heaven itself, in case the Earth is at rest ; the very fixt Stars rise and set like the Sun, and must move round us in that case ; but such a prodigious rapid Motion is inconceivable, by consequence 'tis the Motion of the Earth that gives the apparent Motion of the fixt Stars, Sun, &c.

Answer. This is the most plausible of all their Arguments, since if we only suppose the Earth to turn round its own Center in twenty-four Hours, all the celestial Bodies will seem to rise and set as they do now : Whereas, if we suppose that those celestial Bodies do really rise and set to us, and go round the Earth in such immense Circles, what an unconceivable Rapidity must they have : But the whole Force of it consists in this, as if it were impossible, that such rapid Velocities could be performed in Nature ; yet such Velocities are neither impossible nor inconceivable. And to cut off short all the Difficulties of the inconceivable Rapidity of the celestial Bodies, 'tis as demonstrable as any Proposition in *Euclid*, that the most rapid Motion is as equally possible as a slower Motion. But particularly in spherical Bodies, an immense Globe may move round its Axis, when set in Motion, as easily as a lesser Globe. Suppose each of them move round their Axis in an Hour, the external parts on the Surface of the great Globe, will move infinitely swifter than the external parts of the lesser Globe ; and if they make Way or Progression, will describe a vastly greater Space in the same Time, in Proportion to their Diameters. If the Diameter be enlarged, both the Velocity and the Progression will be greater ; that the Swiftneſs of the Motion is no manner of Argument against the Possibility of it. The same Cause also, whatever it be, which in all Appearance must be the same Power that set them first in Motion, whether the immediate Power of God, or by the Ministry of his Angels, may move the greater Bodies as well as the less, and increase their Velocities in Proportion to the Space they are to run over ; on which account there is no need to say any more to such Objections. Let them consider the Motions of *Saturn* and *Jupiter* ; by Consequence

sequence the Velocity of the celestial Bodies can be no Demonstration against such a Motion.

They object, 3dly, That the System of the Earth's Motion accounts much better for the different Motions of the Planets, when they appear *stationary* or *retrograde*, &c. *Answer*. 'Tis allow'd in some Respects; but they are accounted for in the System of the Sun's Motion, tho' perhaps in a more perplex'd manner. Such different, apparent Motions of the Planets, were discovered before the new System took place. Perhaps neither Hypothesis has hit on the right Cause of such Appearances. 'Tis difficult to conceive how they should do it, where so many Planets move one above another, with different Velocities, and must cause different Appearances, and even Inequalities in their Motions, and yet, at the same time, their Motions may be uniform in themselves. But, I am sure, to account for them by their mutual Attraction, at such Distances, without any Connexion with one another, which makes part of our new System, is a mere Chimera. Such an Action of mere Matter, upon mere Matter, and that too an *Actio in distans*, as the Schools term it, is beyond the Stretch of our Ideas. So far is such an Hypothesis from being natural.

Lastly, They think that if they could find a *Parallax* in the fixt Stars, as they are in Hopes, and are frequently trying for it, such a *Parallax* would determine the Motion of the Earth. 'Tis answer'd with a Distinction, *viz.* If they suppose, or beg the Question, that the fixt Stars never move at all, yet by a *Parallax* we could find a Difference in their Situation, it would be an Argument that the Earth moved, when we suppose that the fixt Stars can't. But when we are seeking which of

the two moves, the Earth or the Firmament, such a Parallax, if it could be found, would only shew us that one of them moved, not which of them moved. What then is the Consequence, if we could find a Parallax, or a different Appearance in any of the fixt Stars? That the Earth moved? Not in the least; but that either the *Star moved*, or we; unless you beg the Question, and suppose that the Star can't move.

But it is not quite improbable, that the fixt Stars do move, and not the Earth. 'Tis confess'd by some of our Moderns, that new Stars have appear'd in the Firmament, which were never seen before; that a known Star has intirely disappeared; that the same Star has appeared to be less some times than at others, though the Sky has been equally serene: Nay, some will grant, that the fixt Stars revolve round their own Centers, as the Sun is allowed to do. I warrant you they are tied to a Point like a Top. But don't all the foregoing Points together make it highly probable, that the fixt Stars have their periodical Motions also? And since we can't imagine, that the whole Universe is in an *eternal Dance*, 'tis much more natural to believe that the Earth remains steady, and shall not be moved till the End of the World.

Note, That the prodigious Difficulty of the Earth preserving its Paralellism, as it must, and the different Motions it must have to answer all the Phænomena, not being fixt on any Basis, nor turned round by Spikes and Machinations of *Orre-ries*, *Planeteriums*, &c. but flying in a wild Fluid, is a strong Argument against its Motion on the one hand; as on the other, the *Appearance* of *new Stars* in the Firmament, the *Disappearance* of other known Stars; their appearing *larger* at
some

some Times than at others, though the Sky is equally serene; their turning round their own Axis, like the Planets, as some great Philosophers allow, is also a strong Argument, that either they or the Firmament moves; and all the Arguments taken together, shew, that it is not a rash Assertion to maintain that the Earth *does not move*. Though I repeat it once more, that the foregoing Reasons are only proposed as very probable Conjectures; and if they do but induce some of our more learned Philosophers to set the Earth's Motion in a better Light than they have done hitherto, it will answer one of the Intents in proposing them; at least, they justify the Scriptures for not asserting its Motion, since common Sense can scarce believe it, as it is against the Testimony of all our Senses.

E L E V E N T H

DISSERTATION.

That the Earth was not totally dissolved at the general Deluge.

THE late learned Dr. *Woodward*, in his natural History of the Earth, has established the Truth of the general Deluge, commonly called *Noah's Flood*, beyond any rational Contradiction. 'Tis a curious and valuable Work, one of the best that was ever wrote upon that Subject ; and deserves to be seriously perused by any one who has the least Difficulty about that *Signal Punishment* for Sin ; as some of the very *Heathens* acknowledged it to be, as well as believed the Truth of it, by the universal Tradition of all Nations. See *Lucian's Account de Deâ Syria*, *Ovid's Met. Cum multis aliis, passim.*

But waving this last, Dr. *Woodward* proves almost incontestably, from a most curious Collection of Sea Shells of different kinds, either collected by himself, or procured from others, with the greatest Industry ; I say, he proves almost incontestably, the following Points. 1st, That those Shells were the real *Exuviae* of Sea Fish, left and lodged in the *Strata* and *Clefts* of the Earth, by some vast Inundation. 2^{dly}, By comparing them with other Shells taken out of the Sea, of different Species, he found
they

they answered, almost in every respect, either as to their specific Weight, Colour, Smell, Taste, chymical Extractions, Anatomical Formation, and even medicinal Uses, and the like ; which is so far certain in Fact, that any one who has seen them, may be convinced that they are no *Lusus Naturæ*, no fortuitous Aggregation, but were as real Fish, as these taken immediately out of the Sea. 3dly, That as these *Exuviae* are found in all Countries and Climates, of which he assures us, that he had authentic Testimonies from Persons of undoubted Veracity who had found them, and may still be found in different Parts of the habitable Earth ; which is also certain in fact, as to most of the Countries of *Europe*, and very likely in other Parts, and this from innumerable Histories and Accounts of the Learned and Curious ; nay, may be seen in the *Museums* and Collections of curious Persons, and Repositories of most Universities. 'Tis almost an ocular Demonstration, that the *Inundation* that brought them, and left them in all Parts of the World, must have been spread over all Parts of the World ; that is, must have been universal, as the Remains of it are universal. Notwithstanding, some Difficulties in the Explication of Particulars, as in all other Effects of Nature ; which in a great Measure the Doctor solves very well in the second Part of his History ; at least none can invalidate the Facts, or be put in Ballance with them, as might easily be made appear, if that were the Point in View ; and will be confirmed by other Reasons presently.

As to the universal Deluge, I shall only shew the Truth of it, so far as may contribute to clear the Point in Question, *viz.* whether it was totally dissolved at that universal Deluge. The Truth of such a Deluge is established sufficiently, not only by the vast Number and Variety of Sea Shells found in all Countries ;

Countries ; but, besides the Remains of other Accounts, as well as the Scriptural, and the universal and constant Traditions of most Nations of the Earth ; we need only observe the *mountainous Tracts* in all Countries, wherever we pass, to confirm it, nay, to be absolutely convinced of it ; whoever has been on the Hills in *Wales, Derbyshire*, and other Parts of the Kingdom, much more on the *Alps, Pyrenees, &c.* particularly, on the Edges and Skirts of them, may easily see that the dreadful and vast *Breaks, Gulleys, Dales, &c.* were caused by the running off of some prodigious Force of Waters falling away from them ; and even tearing the Rocks to Pieces, and throwing them into such *Chaotic* Heaps, from their solid Beds. Now, as it is just so in all the mountainous Parts of the whole Earth, where the same immense Ruins and Breaks appear, 'tis a Demonstration of Fact, that the Inundation was not in one particular Country, but universal.

If Mr. *Woodward* had stopt here, there could have been few Objections of any Moment against his System ; but the strange Inference he draws from Facts so well established, is, that the whole Bulk of the Earth, from Surface to Center, was intirely dissolved ; Rocks, Metals, Minerals and all were dissolved and turned into a Mish-mash by those Waters. This last Part, some if not all the *Hutchinsonians* have embraced ; not out of any Respect for Mr. *Woodward*, to whom they give no great Character ; as the Genius of Mr. *Hutchinson* seems to have been an Enemy to all Inventions but his own, which appears sufficiently by his Writings : However, whether from a Love of Paradoxes, or to make the Reparation of the Earth after the Deluge all of a Piece with their Notions of the first Creation,

tion, the *Hutchinsonians* hold, as well as Mr. *Woodward*, that the whole Bulk of the Earth was dissolved at the Deluge, into an universal Hodge-podge, by the omnipotent Power of the Air breaking it all to Mammocks, letting out the central Water, and taking its Place; as it broke out, according to them, at the first Formation; letting the Waters into their central Hollow, while the Air mounted up to constitute their Firmament. That part of their System has been sufficiently confuted already: But, that the total Diffolution of the Earth at the Deluge is a great Error, will appear from the following Reasons.

1. The Scripture says nothing at all, nor gives us the least Hint of such an internal Diffolution of the Earth; on the contrary, it seems to insinuate, that the more solid Bulk of the Earth remained still; for it says, that the Waters vehemently overflowed, and filled all Things on the *Superficies*, or *Face* of the Earth, *Gen. vii. ver. 18.* and the Waters returned going and coming, *ibid. ch. viii. ver. 3.* and the Ark rested the seventh Month, the twenty-seventh Day of the Month, upon the *Mountains of Armenia*, *ibid. ver. 4.* There were Mountains then in being, the seventh Month, though the Waters might be still over the greatest Part of them. But the Waters went, and decreased even till the tenth Month: for the tenth Month, the first Day of the Month, the Tops of the Mountains appeared, *ibid. ver. 5.* Does not all this manifestly mark out to us that the main Bulk of the Earth was still remaining? though undoubtedly prodigiously rent and torn by the Vehemence of the Waters pouring down from the highest Mountains; dissolving indeed the loose Earth and Strata from the Rocks, and more solid Mountains, as we see by the immense Breaks and Ruptures in all the Mountains in the World.

2. There

2. There was no manner of Necessity for such a Dissolution ; the Waters might overflow the highest Mountains, and the universal Face of the Earth ; make all those Breaks and Alterations we see in it, and destroy all the outward Productions of it according to the Mosaic Account, without dissolving it from Surface to Center into a Mith-mash. Why therefore shall we add to this Account, and increase the Difficulty instead of lessening it ? and that too, by a Scheme inconsistent with the Mosaic Account, and in itself, as we shall see presently. The immense Quantity of Rains falling so long together from the Clouds in all Parts of the Earth, which the Scripture expresses by that emphatical Metaphor, the very Cataracts and Gates or Windows of the Skies were opened to let down the Rains, or in other Words, the whole Mass of the Clouds were broke into Gaps, to pour down Rains ; as there is always an immense Quantity of Waters contained in the Clouds, taking them altogether over the whole Earth ; these prodigious Quantities of Rains added to the Seas, and subterraneous Lakes, might easily be conceived to make the Seas overflow, and the subterraneous Lakes, of which there are great Numbers in the Bowels of the Earth, by such an Addition of Waters must have broke up the Surface of the Earth in many Places, without dissolving the whole Bulk of it into a Hodge-podge ; supposing we could imagine that mere Water in any Quantity, could dissolve the hardest Rocks and Minerals ; which must be the Case in such a Dissolution. But there are Considerations still stronger than these : As

3. Such a Hodge-podge is inconsistent with the Mosaic Account of the *Duration* of the Deluge ; when, if the whole Earth were so dissolved, it is naturally impossible to conceive how the Earth could
come

come again to its due Consistence in so short a Time, as soon as the Waters were withdrawn ; so as to leave vast and solid Mountains, which must be almost immediately formed again out of that Mish-mash ; and to produce Fruits for the Inhabitants in a short Time after the going off of the Waters ; that taking the Time for the falling of the Rains ; the Time for dissolving the whole Bulk of the Earth from the Surface to the Center ; and the Time for the Earth, Rocks and Mountains to come to their due State and Consistence again, as they were when *Noah* went out of the Ark, such a Dissolution can never agree with the Mosaic Account, if it were possible in itself; whereas, if the Earth was only covered with Water, as both the Scripture, and such evident Arguments prove it was, in a short Time after the going off of the Waters, the higher Parts of the Earth would soon be habitable again.

4. Such a Hodge-podge is inconsistent with the Nature of the Thing in itself, and the *Agent* employed to dissolve it ; nor can any satisfactory Cause be assigned for such a Dissolution, I mean a natural Cause, without having recourse to Miracles. For though the loose Earth towards the Surface, and for a good way into it, might be dissolved into Mud, and undoubtedly was so ; as there must also have been great Breaks and Cracks in the Earth, by the terrible Shocks, Contorsions, and Concussions of it, which the bursting out of the subterraneous Lakes must make, as well as at their going off, and pouring down those immense *Chasms*, with the Violence of rushing backwards and forwards upon the Earth. I say we can easily conceive that there must be a good Depth of Mud, both upon the Surface of the Earth, and among the Chasms within it ; but we can't conceive, how the hardest Rocks, Metals, &c. could either be dissolved, or come to
their

their Consistence again in so short a Time. What *Menstruum* could do this? Waters alone will not do it. I don't question but there are vast Rocks in the Sea ever since the Deluge, and that too perpetually attack'd, if the Expression may be allow'd, by the Violence of the Waves beating against them; yet are Rocks still, and very likely will remain undissolved till the general Conflagration. Let Gold, or Iron, or even Marble and hard Stones, lie at the Bottom of the Sea ever so long, we don't find they will be dissolved into Pap by it. Undoubtedly there were solid Rocks and Metals in the Earth before the Flood, as well as at present: If Water will not dissolve them now, how could it dissolve them then? Beside, to effect this, the whole Earth must be rent to Whitters, thorough and thorough, Center and all; a mere precarious Supposition, and against Matter of Fact, as will be seen presently: And when that is done, we don't find any *Menstruum* sufficient to dissolve the rocky parts. I am sure Waters alone will not dissolve them. If they say that Rocks and Minerals are all soft in the Bowels of the Earth, and only harden'd by the Air; this is not only a precarious Supposition, but contrary to Fact; for all your Miners know, that the lower they sink in the Earth, the Earth itself is still harder, and the Rocks more bulky and solid; so that the nigher they are to the *Day* [their Term] the more dissolveable and friable they are. However, if we only suppose that the Earth contained some solid Rocks and Minerals in its Bowels before the Deluge, as it does now, no unnatural Supposition, the Waters alone would not dissolve them. It is well known to every Miner and Digger of Quarries, that there are Rocks and Minerals in the Bowels of the Mountains, which Water will not dissolve at all, much less in so short a Time as
the

the Deluge continued ; so that it is evident, we must have recourse to other Menstruums to dissolve them. Mr. *Woodward* himself grants, that not only the Shells of Fish, but Pieces of Wood and Trees were preserved, both during the Flood, and till this Day, in the Bowels of the Earth ; but pretends that Stones, Rocks, and Minerals, were all dissolved : Because, says he, beside the Juxta-position of the consistent Parts, Shells, Bones, Wood, Trees, &c. are platted and interwoven in such a manner, that they can't be dissolved so easily as some Bodies which appear much harder.

Answer. This, in some measure, depends on a precarious Supposition, viz. that the Consistence of Stones, Rocks, Minerals, &c. is caused merely by a Juxta-position of Parts pressed and squeezed together by something, we can't tell what. 'Tis not unlikely, but a Juxta-position, and Squeeze of the mighty Fluid surrounding us, may contribute something towards the Firmness of Bodies ; yet it is very far from being certain, that that alone will do : On the contrary, Rocks and Minerals have their peculiar Contexture of Parts, as well as Shells and Wood ; the parts of Gold and other Minerals are so strongly interwoven, that Water alone will not dissolve them.

Well, but say they, suppose God should suspend the Power of *Gravitation* ; or, according to others, should have suspended the Action and Pressure of the ambient Fluid upon Bodies ; in that Case, the hardest and more friable Bodies would crumble to Pieces, and mixing with the Waters, the whole terraqueous Globe would become a Hodge-podge.

Answer. Both these Suppositions are absolutely precarious, and both of them require Miracles, without any manner of Necessity but to
serve

serve an almost precarious System. The first is a mere Chimera, if it supposes Gravity to be an innate, immechanical Property of the material Constitution; and at the same Time introduces the supernatural and extraordinary Power of God to suspend this Property, which would be a direct Miracle. Besides, precariously supposing that Rocks and Minerals are only assimilated by Gravity, and Juxta-position, and would dissolve in Water, as soon as that Power is suspended. The second also would be a downright Miracle, *viz.* If the Pressure and Resistance were to be suspended by the omnipotent and extraordinary Power of God; precariously supposing at the same Time, that the bare Suspension of that Pressure would make Gold, for Example, crumble into Dust. I do not deny, but when the different constituent Parts of different Bodies are formed by the prime Cause, in their different Sizes, Shapes, Figures, &c. the vast Pressure and Action of the Fluid, might knit and weave them together in their present Consistence; and that too mechanically, and perhaps without any other Agent. To be sure, the Power and Effects of the immense Fluid surrounding us, are prodigious, as might easily be proved; but where the Parts of Bodies are once compacted and interwoven together; as Gold, for Example, it does not seem probable in the least, that upon the Suspension of that Pressure Gold would crumble into Dust, or into its primary Constituent, Atoms. Beside that such a Suspension would be a direct Miracle, and Miracles are not to be multiplied without Necessity. Nay, how many precarious Suppositions must we have to make the whole Earth to be thus dissolved! whereas, if God did but cause the immense Quantity of Rain suspended in the

Firmament, to fall down, as the Scripture says expressly he did; or if the Waters separated by the Firmament from the Seas at the Beginning, as it is demonstrable they were sufficient, were to be poured down again, not only the Seas would again overflow and cover the Earth, by such an immense Addition, and Increase of Waters, but also the Fountains of the Abyss, *i. e.* the Quantity of Waters in the vast Reservatories and subterraneous Lakes, whose Existence no one can rationally dispute: I say those Reservatories would be so increased by that new Addition of Waters from the Heavens, as to burst out through new Meatus's, which frequently happens in great Inundations, and tear the Shell of the Earth to pieces in many Places, overthrowing and turning topsyturvy whole Rocks and Mountains standing in their Way, and yet not turn the whole Bulk of the Earth into a Hodge-podge.

5. Such a Dissolution is actually, in *Fact*, inconsistent with the present State of the Earth; that is, the present State of the Earth shews us, in Fact, that such a Dissolution was not made. It is granted, that there were vast Alterations and Jumbles caused in the Earth by that Inundation; the very Breaks of the Rocks, and Parts of the Mountains overturned by its Force, demonstrate that there were great Convulsions in many Parts of the Earth; yet the present Situation of those Fragments and Breaks convinces us, that they were not all dissolved, but only altered in their local Position. One need only go into great Mines, and subterraneous Cavities, or view the immense Ruins down the Sides and Precipices of Mountains, to be convinced that those Rocks were not dissolved, but only burst and torn by the general Inundation; there they lie as they

were left, in the same irregular Position ; some in vast Heaps standing up an End ; some edgewise ; some shelving, in the most confused, irregular Situation imaginable ; and this in different Depths, but more in Islands, and towards the Skirts of great Mountains, than towards the Middle and Center of them ; some vastly deep ; some nigher the Surface, as the Shock placed them : There they lie, I say, in solid *Frustrums*, jumbled together, just as they were cast up by the Violence which first tore them to Pieces ; and this in all Parts of the World ; which also shews, that the Inundation was general ; and lying still in that irregular Situation, is an ocular Demonstration that they were not then dissolved into a Mish-mash. On the other hand, the same Miners know, and the Fact proves it, that the deeper they go, and more from the Extremities, towards the Middle of Hills or Islands, the more true the Measures are ; that is, the Rocks and Beds of Mines lie more uniform and horizontal ; not jumbled together in such a confused Manner, as where the Violence of the Waters burst out of their Repositories, or impetuously running off threw them into these irregular Heaps ; that the farther you advance towards the Continent, if the Expression may be allowed, the more flat and horizontal, or more undisturbed the Rocks and Mines lie, from their original Situation. From whence these two Points naturally follow : *1st*, That those irregular Heaps of Rocks were broke off from the more solid Beds. *2dly*, That the original Beds farther in, towards the Continent of the Earth, were not disturbed in their particular Situations, unless where the Fountains of the *Abyss*, or the subterraneous Lakes burst out ; and both shew, that all those Rocks,

or

or the whole Mass of the Earth, was not dissolved from Surface to Center. Though there might be, and undoubtedly were, vast Cracks, and Riffs, to an immense Depth, to let in the Waters of the Deluge. Some of the Reservoirs of Waters in the Cavities of the Mountains, were much deeper and larger than others, as undoubtedly they are now; such as supply great Rivers in different Parts of the World; which Reservoirs may be so increased by prodigious Rains, as to burst out by new Eruptions, so as to overturn whole Rocks in their Way; Effects not unknown to natural Historians.

Lastly, The chief Argument and Foundation of Mr. *Woodward* and others, who embrace that Part of his System, is, that some of the above mentioned marine Shells are found in the midst of the hardest Rocks, and even at all Depths. Nay, some of them make a Mould in the Rock, and leave the Print of their outside Ribs, and the Form of them in it. This shews that the Rock must have been soft and pappy, when the Shell first fell into it, since it could not go through the hard Rock, to lodge in its Center. And as such are found in different Parts of the World, and at different Depths in the Earth, the Doctor thinks, as it is demonstrable that there was a general Flood; so there must have been a general Dissolution of all the Rocks and Strata, to lodge such Shells in them.

Answer. This Phænomenon is difficult enough to account for, I own; but can nothing account for it, without turning the whole Bulk of the Earth from the Surface to the Center into a Hasty-pudding? contrary to all the Arguments which demonstrate, that it was not so dissolved. Can this single Difficulty counterbalance all the

foregoing Arguments? I shall not solve it, as some do, that such Shells are a mere *lusus naturæ*, or sporting of Nature, to mimic the various Productions of the Earth. The Doctor has proved sufficiently, that they are real Shells, with the same specific Qualities as real Shells actually taken out of the Sea; yet, suppose we could not account for it; must it follow, that the whole Earth was dissolved, because we cannot explain this particular Effect? All Philosophers know, that the Moon is the chief Cause of the Tides, as they follow the Course of the Moon most surprizingly; they are convinced also, that the wonderful Operations of the Loadstone evidently mark out some magnetic Effluvia surrounding it; yet there are some Difficulties both in the Tides, and the Magnet, that can scarce be tolerably accounted for. However, this particular Difficulty is not so very great, that we must have Recourse to such an unaccountable System to explain it. It is well known, that though the Earth was formed originally real Earth, and remained real Earth at the Deluge, with real Rocks, Minerals, and other different Strata in it; yet there were then, and are still, initial Seeds, Juices, and Constituents of Rocks and Minerals in the Earth, and Waters impregnated with them, which are not come to the Maturity of real Rocks and Minerals, but only *initial* ones, and might be formed, and are formed at all Times, and become real Rocks, Stones, and Minerals. We need only go into the different subterraneous Caves of Mountains, where we see the lapidific Juice, if we may call it so, dropping from the Tops of them; and though, in Appearance, it is a clear Lympha, yet those Droppings form other real Rocks of all Shapes, as may be seen
in

in the *Peak* in *Derbyshire* and other Places. 'Tis affirmed that some Lakes turn Wood into real Stone; I have seen several Springs myself, which will incrustate Sticks, Chips, and other Materials, with a Crust of real Stone. The different Petrifications in the Earth shew the same petrifying or lapidific Particles abound in different Parts of the Earth. I have seen a large Mushroom with a Worm upon it, petrified into a hard Stone, which must be done in a short Time. Suppose then, those Shells found in hard Rocks fell down those immense Cracks and Chasms, at all Depths, and meeting with those lapidific Juices and Materials, which forming into Rocks, inclosed the Shells within them; where the Shell-Fish must form the Mould of its Shape in soft Materials, though hardened and petrified in Time into a solid Rock. In that Case, there would be no need to turn the whole Bulk of the Earth into a Hasty-pudding to account for this Difficulty.

As for such Shells being found at all Depths, 'tis presumed they mean at all Depths discovered by Miners: But, what are those Depths to the Center of the Earth? We cannot tell, indeed, how deep several Cracks in the Earth might reach at the Deluge; or, how deep the Waters sunk through those Cracks; or from how great a Depth some of the Fountains of the Abyss, and subterraneous Lakes, being over-filled by immense Rains soaking down in them, might burst out; or, in fine, what dreadful Breaks and Convulsions in the Earth such Burstings out, and Inundation of Waters must make. 'Tis certain they were very great and terrible, as the yet remaining Footsteps convince us. 'Tis also certain, vast Fragments of the most solid Rocks were disjointed and over-turned, and remain so

to this Day. We find still, at a great Depth under the Earth, vast Gulleys, and subterraneous Passages under some solid Rocks, filled with all manner of Rubbish, which some Miners call *sented Stuff*; that is, Stuff sent, or carried down by some subterraneous Floods; and this, I say, under solid Rocks and *Strata* to a great Depth; in all Appearance occasioned by different Convulsions throwing such Rocks over them: Another evident Argument for an universal Deluge. Before which, as Men and Animals, &c. lived then upon the Earth, as they do now; such Stuff, as well as Shells, might be carried down among the Joints of the Rocks at all known Depths; and the Shells lighting among Materials not quite formed into Rocks and Minerals, might be petrified, and contained in the midst of them. For all which Reasons, one may easily be convinced, both that such Shells might be left at the Deluge; and that the whole Bulk of the Earth, tho' vastly shattered and torn by it, was not dissolved into a Hodge-podge; while at the same time those immense Ruins, Breaks, and Shatters of all the great Mountains in the World, both inside and outside, with the vast Gullies where all the loose Earth, and even more loose *Strata*, were wash'd away, and cast into Heaps in the most irregular Jumble imaginable, by the going off, and pouring off of some prodigious Inundation, and this in all Parts of the Universe, as well as the remaining Sea-shells in all Parts, demonstrates an universal Deluge; nor can all the little fribbling Difficulties of Freethinkers ever invalidate it.

T W E L F T H

D I S S E R T A T I O N.

*Of the Building of the Tower of Babel, and
the Confusion of Tongues, &c.*

AMONG the different Paradoxes of Mr. *Hutchinson* and his Followers, that of the End proposed to themselves by the Sons of *Noah* in building the Tower of *Babel*, and the Confusion and Separation attending it, is not the least. Contrary to the universal Current of Interpreters, and Commentators, as I could find, on the most diligent Search ; and indeed contrary to the Tradition and Belief of most of the known Nations in the World, they maintain and assert with the greatest Assurance, that the *Confusion* of *Babel*, *Gen. xi. 1.* was not of Languages, or or a Confusion of Tongues, but a Confusion of *Confessions*, or Professions of religious Worship ; that is to say, God did not confound their Languages, but confounded them, and made them quarrel, and separate into different Tribes and Nations about religious Worship, and Confession of the supreme Deity ; some being for one Worship, some for another ; that is, some were for worshipping the true God ; some for false Gods, for Example, the Powers of the Air, &c. till the Worshippers of the Air prevailed against the Worshippers of the true God ; so they built the

Tower of *Babel*, not to make themselves a *Name*, as the Scripture affirms in that Place ; but as a Monument, Temple, or, if you please, an immense Altar consecrated to the Air, or Heavens, which according to them are all one.

Beside the Novelty of this unheard-of Opinion, which Mr. *Hutchinson* seems to affect in all his Writings, as every Reader may see by them ; particularly if he can screw in any *Hebrew* Words for it, or give a different Derivation of the *Hebrew* from other People, in Ostentation of his Learning in that Language ; in which he certainly had a competent Knowledge, if the Oddity of his Opinions had not made him wrest the *Hebrew* to his own Sense, in order to support his Paradoxes ; yet his particular Drift in this Assertion was to establish the Dominion, or Godship, at least the Heathen Godship, of the Air. He had maintained before, that the Scope and Intent of *Moses*, in the Account of the Creation, was to teach the World the mighty Powers of the Air, in its three Denominations, of Fire, Light, and Spirit ; and that, as the only true System of Philosophy. How justly such a System ought to be exploded, has been seen sufficiently in the foregoing Dissertations. To confirm this System, and to make us believe, that the Heathen World acknowledged the Air as endowed with these mighty Powers to be the supreme God, though I hope of none but *Gentiles*, he manifestly perverts this Place of *Genesis*, as will be seen by and by ; as if *Moses* declared that the Confusion of *Babel*, and the building the Tower, was about worshipping the Air, not a Confusion of Tongues ; in which the Reader will observe two principal Points of the *Hutchinsonian* System in this Place. The one, that the Air was the supreme God of the *Gentiles*, to whom,

whom, and in whose Honour this Tower was built. The other, that the Confusion attending it was about the public Establishment of this Worship, not of Languages; which, say they, *Moses* never dream'd of.

The first Part has been sufficiently refuted already; for, in effect, if the mere material Air was not the only supreme God of the *Gentiles*, as they assert; if *Moses* never taught, that the Air was the universal Agent, by whom God after the Formation of the Chaos produced all the other Species, as they also assert: But on the contrary, *Moses* declares in Terms, that God produced them all, not the Air, of which he does not say a Word, unless in their extravagant Explication of *Ruah Merachefeth*, the Air rested upon, or lay upon the Waters. If their preposterous Explications of the wonderful and almost omnipotent Operations of the Air be directly false in Philosophy, as well as Divinity; if the Generality of the *Gentiles* believed their greater Gods to have been intelligent Beings, capable of hearing their Prayers, and conferring *voluntary* Benefits upon them, or inflicting Punishments upon them at their Pleasure, which the mere material Air could never do; all which have been sufficiently proved; it is almost ridiculous to imagine, that *Moses* intended to declare in this Chapter, that the Dispute and Confusion was about establishing this Worship; particularly, when the very Heathens themselves believed their Gods to be Beings superior to the mere inanimate and material Air. Nay, *Moses* declares expressly, that their Intent in building this Tower was to make themselves a Name; or, to leave a mighty Monument of their Fame, when they
were

were informed, that they were to be, and their Numbers convinced them, that they must be separated into different Parts of the Earth. If, in fine, some of them, or their Posterity, might believe the Air to be a God, or *Nimrod* the mighty Hunter and Tyrant might erect an Altar afterwards, on that Tower, either to the Air, or some other God, which at the most is but a very dubious, if not intirely precarious Supposition, can that be a Proof with any one but Mr. *Hutchinson*, that the Tower was built for the Worship of the Air? In this Supposition then, admitting that some of the antient Heathens might adore the Air, or rather some Deity presiding over the Air; though it must be mere material Air to do the *Hutchinsonians* any good; since they contend that the Element of Air, or the mere material Air, that is, the *Ruah* or Spirit lying upon the Waters, was their universal Agent for the Production of all the Species, as Mr. *Hutchinson* maintains: But, I say, admitting even this Supposition, what is this to the *Mosaical* Account in this Chapter? Does *Moses* tell us that they built this Tower to honour and adore this aerial God? Not in the least; but that they had a Mind to make themselves a *Name*, or to raise some immortal Monument of their Memory before they were separated into different Tribes and Nations, though they did not know yet what was to be the Cause of their Separation, *viz.* the confounding their universal Language, which obliged them to associate with those who spoke the same Language with themselves; a much more efficacious Cause of their Separation, than quarrelling and jangling about Religion. But to examine the Text more closely, which more im-

immediately regards the Destruction of this Part of their System.

And it came to pass, as they journied from the East, that they found a Plain in the Land of Shinar; and they dwelt there; and they said to one another, Go to, let us make Brick, and burn them thoroughly; and they had Brick for Stone, and Slime had they for Mortar: And they said, Go to, let us build us a City and a Tower, whose Top may reach unto Heaven; and let us MAKE US A NAME, lest we be scattered upon the Face of the whole Earth. Gen. xi. 2, 3, 4. Is there any thing in the obvious and natural Sense of the Text, which implies that they built this City and Tower to adore the Air? Let us build *us* a City and a Tower; as much as to say, Let us build for ourselves, not for the Air, but for our Honour and Glory; and let us make us a *Name*, before, as the *Vulgate* translates it, we are scattered over the Face of the Earth. Here the very End of building that Tower is expressed. Is there any thing *new*, or unheard-of, that Men should build a Monument for their Memory when they were to be separated over different Parts of the Earth? May not Numbers of Examples be brought for erecting such Monuments? Is it not an usual Thing? Does not the Text moreover mark out expressly, that was their Intent, not to adore the Air? Do not the *Hutchinsonians* themselves acknowledge that they professed but one Religion, or, as they term it, one Confession, *i. e.* acknowledging the true God, when they begun to build the Tower, and indeed a considerable Time after? for they were advanced a great Way in that mighty Work, before God confounded their Tongues, as appears by the Text; which must require no inconsiderable Time; yet they declared their Intent in building

building the Tower before they set about it; and as they were then, as those Gentlemen do not deny, of one Confession, both at the Beginning, and during the Time of their advancing in the Progress of such a great Work, acknowledging then the true God, they could not well commence it, and persevere in it for an idolatrous Intent. The Scripture says expressly, that they were of *one Lip*, both when they began the Work, and when they had gone a great Way in it. Now if we take the Words, *one Lip*, for *one Speech*, as it will appear by and by it ought to be taken, the Dispute is ended. If you say it means of *one Confession*, as these Gentlemen maintain, *that Confession*, even according to them, was of the true God, not of the Godship of the Air, till their Confession was confounded, a good while after they had begun the Work, and advanced a great Way in it. The Scripture does not tell how long this was; but natural Reason convinces us, that preparing the Materials, bringing them together, sinking the Foundations, and advancing so far in such an immense Work, must require a great deal of Time, perhaps some Years; yet they were of the same Confession, according to these Gentlemen, and the express Words of the Text, if it means Confession; by consequence, till then, they never dream'd of adoring the Air, or erecting it to the Air.

Further, if they were of one Confession till God confounded it, they must make God to be directly the Author of Idolatry. They were all of one Confession before; the Scripture says expressly God confounded it; and as these Gentlemen maintain, must set them a quarrelling about it in such a manner, that they dispersed and separated upon it all over the Earth, leaving the mighty Work unfinished. *Credat Judæus, non ego.* It is no Impiety

piety to believe that God confounded their Speech, that they might disperse and people the different parts of the Earth, with other Views best known to his divine Wisdom ; as indeed *Moses* is the first Author that gives us any Account how the World came to be divided into so many different Languages, as it will be proved in Fact they were : I say, there is no Impiety in this ; on the contrary, it supplies us with a just Reason, how and why Languages came to be so divided : But it is a most horrid Impiety to advance, that God expressly turn'd their Hearts from the true Confession of his Worship to inspire them with such gross Idolatry, as to adore the material Air, and erect such an immense Altar to it.

The foregoing Reasons, and the immediate Consequence, that God must be the direct Author of their Idolatry, in case *one Lip* and *one Speech* implies that they were all of *one Confession*, or of one Profession of religious Worship when God confounded this Worship, is only *Argumento ad hominem*, i. e. if, in the *Hutchinsonian* Fiction, that is the Meaning of their being of one Lip and one Speech. 'Tis certain the Scripture in that place asserts, in the most conspicuous Terms, that they were all of one and the same something ; either of one and the same Speech, as being of one and the same Family ; or of one and the same Confession, as their common Ancestor *Noah*, then living, was a true Believer, and worshipped the true God : Though the Consequence of their being of the same Sentiments, as to religious Worship, is not nigh so clear, as their being of one and the same *Speech* ; as will be seen more particularly presently. 'Tis also certain, that Men may live together, be of the same Family and Speech, and not of the same Confession : But the Scripture says expressly,
that

that they were all of the same something ; if the same Lip means the same Confession, the Scripture must assert that they were all of one and the same Profession of Religion, *viz.* the true one : In that Supposition, God directly confounded this true Confession, and made great part of them Worshipers of the Air. Now, besides the Impiety of such a Supposition, whereas there was none in confounding their Speech, 'tis full as hard to conceive, and requires nigh as great a Miracle, to confound their Confession, and change all their Notions of Religion in a Moment ; change them from the Worship of the true God, to the Worship of dull, stupid Matter, as the mere Air is ; as it was to change their Speech that they might not understand one another. What then would the *Hutchinsonians* gain by such a Supposition, unless to make a God of the Air ?

But, in all Appearance, there is not the least Mention of religious Worship in the whole Text : Nay, 'tis highly probable, they were not all of one Confession before they began to build the Tower. But one might ask these Gentlemen, did none of them worship the Air before ? were they all ignorant of the mighty Powers and Operations of the Air, which, according to Mr. *Hutchinson*, produced all Things, except the first Atoms ? God's universal Agent, which provided them with all Things ; the *Representative* of his Trinity, according to the same Author ? were they all ignorant of the Creation till *Moses's* Time, and the mighty Powers, say they, *Moses* ascribed to it in the first Chapter of *Genesis* ? could the most ignorant of *Moses's* Followers know more of this universal Agent than all the present Philosophers, as Mr. *Hutchinson* asserts, and yet the Descendants of *Noah* know nothing of it till they began to build
this

this Tower? On the whole it is to be feared, that as there were wicked Men and Unbelievers before the Flood, among the Descendants of *Cain*, if not all of them, since they are expressly distinguished in the Scripture from the Sons of God; and though the Scripture does not specify Idolatry among their Crimes, as it does not several other Crimes, of which they might be guilty, 'tis certain they did not worship the true God; and it is highly probable, Idolatry was amongst the rest of their Crimes. In like manner, there might be Idolaters among the Descendants of *Noah* before the building of *Babel*, as well as after. The three Sons of *Noah* were grown Men before they entered the Ark, and *Ham* was a very wicked Person, he was conversant, very likely, with the wicked Descendants of *Cain*, when even the Descendants of *Seth* had been corrupted by them, before the Deluge came on; *Ham* might learn his Wickedness from them, and might justly be reputed as the second Author of Idolatry before that Building, as his Descendants were immediately after. It is scarce to be doubted but *Nimrod* the Son of *Chus* was an Idolater and Propagator of Idolatry, and was the first *Bacchus* or *Bacchus* of the antient Heathens. The great St. *Augustin*, in his *City of God*, wrote expressly for that End, proves, there were two Cities from the beginning of the World, the one the Worshipers of the true God, the other Worshipers of the Devil, or at least of some false Deity. Most of the Learned among the Antients think, that the *Planets* were worshipped before the Flood. See the late universal History of the Religion of the *Carthaginians* and *Phenicians*, about *Moloch* and the Number *Seven*; not as mere material Planets, or mere Matter, as they really are, but as having some Divinity residing in them, which the Devils, or
the

the fallen Angels, appearing to them, might make them believe, were the Gods or Genii of such Planets : As it is impossible to deny, without arraigning the Veracity of all antient Monuments, that such *Genii* or *Dæmons* did appear to Men, ordered such and such Rites to be observed in their Worship, inflicted Punishments for the Neglect of them, &c. I say, 'tis arraigning all Antiquity, to deny this universally. 'Tis undoubted also, that the Heathens addressed their Prayers to them, and expected voluntary Blessings from them ; some to the Sun, some to the Moon and Planets, some to the Earth and the Elements, or rather to the Deities or *Dæmons* presiding over them. Be that as it will, as to this Place, 'tis highly probable the wicked Descendants of *Cain* might worship such *Dæmons*, believing them Deities ; and the wicked *Ham* being conversant with them before the Flood, might introduce such Worship among his Descendants immediately after.

Here the *Hutchinsonians* shuffle a little ; perhaps finding it difficult to maintain, that there was no false Worship among the Descendants of *Noah* before that Division of *Babel* : And, on the other hand, that it is equally difficult to explain, how all their Sentiments could be changed in an Instant (if they were all of one Confession) into the Worship of the Air from the Worship of the true God ; and that too by God himself : I say, they seem to boggle at these Difficulties, and would make us believe, that though many of them worshipped the Air in their Hearts, or perhaps among themselves, yet there was but one *public Confession*, and no fixed Place for the Worship of the Air, till they erected the Tower, as an Altar for that Use.

Answer. Is not this really shuffling with the sacred Text, and explaining it by one of the most precarious

rious Suppositions imaginable. May not we elude the clearest Texts of the Scripture at this Rate? Does the Text here give us any room for such a precarious Supposition? does it not declare expressly, that they were all of *one Lip*, and *one Speech*? which if it means Confession, is directly false by this Supposition. May not we as well maintain, that they were all Heathens, and no Worshippers of the true God? since there was no fixed Place of Worship for the true Believers, either before, or then, or till a great while after; for the antient Patriarchs worshipped and sacrificed to God at different Places, as Occasion required, as we see in the Account of *Abraham*, *Jacob*, &c. On the whole then, if the Text here means, that they were all at that Time really of one Language and one Speech, as will be seen, their new-fangled System is intirely destroyed: But if taken in their Hypothesis, we are involved in numberless Difficulties, for mere precarious Suppositions invented only to serve a particular System. It is not worth while to answer the Example of *Pharaoh*, whose Heart God is said to harden, &c. Why then, may they say, that God might make the major Part of those People turn Idolaters in a *Moment* (for that must be the *English* of it) as well as confound their Tongues.—There is no need of enquiring, why God might or might not permit a great many Things, or one as well as the other, if we knew all his Reasons for it: But it is quite a different Thing to permit a wicked King to harden his own Heart against a People whom he hated and persecuted, and to turn the Hearts of Men from his own true Worship, and make them rank Idolaters. Besides, it is no Impiety to change their Speech, but a very great one to introduce Idolatry instead of his true Worship: Yet the Text tells us expressly

E e

that

that God did this, if it means Confession. I presume such a Supposition deserves no farther Answer. But to proceed,

This is not the only part of the Text these Gentlemen violently wrest to serve a favourite System, in order to prove, that the Tower of *Babel* was built in Honour of the Air; and this from the Hebrew Word *Bashemaim*, up to the Heavens; which they not only wrest, but even pervert from its true Signification, contrary to all the antient Versions, Translations, and Interpreters of this Place. These Gentlemen assert, that *Bashemaim* or *Beshemaim*, signifies to Heaven, or to the Heavens; that the Sense of the Text, according to them, is, *Come let us build a Tower, whose Top to Heaven*, or to the Air; the Words *may reach* not being in the Hebrew, say they, as indeed it is put in different Characters in our English Translation. But let us examine how all the antient Versions express this Word *Beshamaim*, as they are translated by our learned Walton in his *Polyglot*.

In the *Septuagint* it is, *whose Top shall be up to Heaven*; 'tis the same in the *Syriac*, and *Targum Onkelos*, as the same learned Walton translates them; in the *Samaritan*, *whose Top may be in Heaven*; in the *Arabic*, *whose Top may reach to Heaven*; in the *Latin Vulgat*, *whose Top may reach to Heaven*; the same in our English Translation; in *Pagninus's* Translation *ad verbum*, adapted by Mr. Walton as a true verbal Translation from the Hebrew, *Beshamaim* is, *in Cælum*, with an *Accusative Case*, which every Grammarian knows is *into*, or *up to Heaven*; the Hebrew Preposition $\beth$ or *Beth*, signifies *into* or *up to*, as the Preposition *in* does in *Latin*. Would any then but Mr. *Hutchinson* prefer his own Sense to all these antient Versions? and such a Sense too, as no Man ever dreamt

dreamt of before; nay, liable to such Absurdities and Difficulties, as appear in the foregoing Arguments: Besides, they slur over that part of the Text, where it is said, *Come let us build us a Tower*; *i. e.* for us, as a Monument of our Memory, before we are scattered over the Earth: Not, Let us build a Tower to the Air, or to Heaven, but, *us*, or for our Fame and Glory; which I am sure is no such an unnatural Explication, and entirely conformable to the foregoing part of the Text, *Come let us make us a Name*, &c. To forsake that Sense and embrace such an unaccountable Explication as Mr. *Hutchinson* does, is forcing the Text with a Witness.

But they object, and almost insult over the orthodox Opinion, and all the antient Versions of this Place. Could any Man in their Senses, say they, imagine that they could build a Tower up to Heaven? it is almost Madness to think of it: by Consequence, they built it to the Heavens; *i. e.* to adore and worship the Heavens or the *Airs*, as Mr. *Hutchinson* frequently expresses it, and even triumphs in his happy Invention.

Answer. Why, is it such an uncommon Thing to make use of an exaggerating or an hyperbolical Expression, to signify an immense Height? especially among the *Orientals* of such an antient Date, whose Expressions frequently intimated a vast Elevation of Thought? We read of *montes Dei* in the Scripture, or Mountains of God, to signify vast high Mountains: *Milvus in Cælo*, the Kite in the Heavens, trowing on *high*: We say, their Shouts resound to the Skies; to be tossed up to the Skies, &c. and yet be in our Senses all the while. But since these Gentlemen make such a Pother about the Extravagance of the Thought, could any thing be more stupid, more nonsensical,

than for rational Creatures to look upon the mere material Air as the supreme God, to adore it as the supreme God? If they could be so extravagant in the one, why may not they be in the other. 'Tis possible in such a Freak, they seemed to be seized with, they might be so foolish as to think they might reach Heaven; since perhaps, they had not such exalted Notions of Philosophy as we have now, notwithstanding the high Ideas Mr. *Hutchinson* would give us of them in that respect, and might imagine the Habitation of God was not so far out of their Reach. They appear to any sensible Man to have had very gross Ideas; as the Text, according to our Conceptions, makes God deride them for it: Nay, the very Fables of the antient Poets, of the Giants heaping Mountains upon Mountains, to scale Heaven and attack the Gods, seemed to be derived from that extravagant Building. Take it which way you will, Men that could be so stupid as to adore the Air, might have as gross Imaginations in other Respects, and might foolishly think, they might reach Heaven; as is fabled of the Giants: But to make them a *Name* was sufficient.

But they object further, that *Herodotus* in his History mentions an *Altar* upon the Remains of that Tower in his Time; by Consequence it was erected for a religious Worship. *Answer.* He does so; but the Consequence is a very lame one, more ruinous than that Tower was at that Time. The Testimony of *Herodotus* is rather against them than for them. He mentions also the Statue of some Man, or King, that was to be seen in his Time, as it is certain the *Affyrians* adored some of their antient Kings: But is the Statue of a Man, or a King, the Air? The Altar then which was seen in *Herodotus's* Time, was for that Statue, to sacrifice

crifice to an Idol, not to the Air. As *Nimrod* and his Successors were *Idolaters*, they might turn that unfinished Tower to the Worship of their Gods afterwards, though it was erected to another Purpose. 'Tis very possible also, that the Statue which remained in the Time of *Herodotus*, might be the famous Statue which *Nabuchadonosor* erected in the Field of *Dura*, mentioned in the History of the Three Children thrown into the fiery Furnace, and placed by him after on that mighty Tower. Now, to say a Word or two of the Consequence these Gentlemen would draw from this Place of *Herodotus*: There was an Altar, says he, upon the Remains of the Tower of *Babel*; therefore that Tower was erected originally to adore the Air. What a Consequence is this? The Tower might be erected for other Ends, and yet the succeeding Idolaters might erect an Altar upon it to their idolized Kings, as the Statue upon it plainly indicates; whereas the Scripture expressly tells us, it was erected originally to make themselves a Name.

There is another Consideration, which may be look'd upon as a strong negative Argument, that the Air was not the grand Object of idolatrous Worship at that Building; nor that *Moses* ever designed to describe it as such, in that Confusion, which obliged them to separate themselves from one another into different Tribes and Nations, viz. that *Moses* in all his Writings does not command the Children of *Israel* to beware of this grand Object of Idolatry, which had thus infatuated all the World, and caused such distinct Effects among them: Especially since, according to Mr. *Hutchinson*, this was the great God of the Gentiles *ab origine*, insomuch as to erect that enormous Tower in Honour of it; the God that produced all the Species after the Creation of the Chaos;

the God that gave them all Things, as he magnifies the Operations of the Air in the most pompous Expressions, &c. See *Mosis Principia*. 'Tis wonderful *Moses* should not caution them in a particular manner against this enormous Idolatry; the Scripture forbids them to make them Gods of Gold, and Gods of Silver, or even any Similitude in Heaven or in Earth, to adore and worship them as Gods; he forbids the Worship of *Moloch*, and other Abominations of the Heathens: Whereas, according to Mr. *Hutchinson*, *Moses* magnifies the Powers and Operations of the Air to such a Degree, as might almost induce the Children of *Israel* to make a God of it in earnest. The Scripture also says, that all the Gods of the Gentiles are *Devils*; and *Moses* says, they immolated their Sons and Daughters to *Devils*; in which Denomination he could not include the Air, nor the Elements, nor the Planets; for he knew that the Elements and Planets were *good*, and the Creatures of God, serviceable to Mortals, &c. and to be sure would not call them *Devils*. If you say, the Word in *Hebrew* there for Devils is the *shaggy ones* or *hairy ones*; it is so, and might mean the God *Pan*, as was observed before: a very early God among the antient Heathens, as the Devil might appear to them in that Shape to take care of their Flocks, making up great part of the Riches of the first Off-spring after the Flood: I say it is wonderful *Moses* should not take particular Care to caution them against worshipping the Air, the grand and very first Object of the primary Propagators of all Idolatry; I mean the Descendants of *Ham*, *Canaan*, and *Cush*; from whom, as it is allow'd by all, Idolatry was derived. If they say, that *Moses* sufficiently declares the Air not to be the true God, by telling us in the first Chapter of *Genesis*,
that

that the Heavens and Earth, Air, and Planets, were originally produced by God. It is answered, he did so in effect; sufficient for Persons who would make just Use of their Reason; yet that did neither hinder the *Jews* from adoring the Air, according to them, or the Planets and all the Host of Heaven; nor *Moses* from forbidding expressly other Idolatry by Name, yet he passes over the grand Object of all.

From hence, and all the foregoing Arguments taken together, it is certain, that the Confusion at the building of *Babel*, was not about different Confessions of religious Worship; from whence it follows as a manifest Corollary, that the Confusion was of Languages. The Dispute is about one or the other, as these Gentlemen will allow. The Confusion was not of the first, as is proved; by consequence of the last: And, by turning the Tables, if that Confusion was really of Languages, it was not of Confessions of religious Worship. But, as that affords a Field of more ample Dispute, it shall be enforced by several further Considerations; on which account let the following Proposition be the Basis.

The Confusion of Babel was of Tongues or Languages.

This appears by the Text of *Moses* (for that is the chief Dispute) in Terms so express, that few, or scarce any Points can be made out of Scripture, if that is called in question. The Text, according to our *English* Translation is: *And the whole Earth was of one Language and one Speech*, Gen. xi. 1. *And the Lord said, Behold this People is one, and they have all one Language*, ibid. ver. 6. Go to,

let us go down there, and confound their Language, that they may not understand one another's Speech. So the Lord scattered them abroad from thence upon the Face of all the Earth; and they left off to build the City: Therefore the Name is called Babel, because the Lord did there CONFOUND THE LANGUAGE of ALL the EARTH, *ibid.* ver. 7, 8, 9. I think there are few Texts in Scripture more clear than this, or expressed with greater Emphasis; and even repeated over and over again, to mark out such an extraordinary and surprising Event.

Let us see now the other Translations of this Place, whether they enervate or alter the Sense of it. From the *Latin Vulgat*, allowed to be of great Authority by the learned Commentators of all Persuasions, it is: *But the Earth was of ONE LIP, and of the SAME SPEECH, [Speeches in the Latin] and the Lord said, Behold, one is the People, and one LIP to THEM ALL; come, therefore, let us go down, and there confound their Tongue that each of them MAY NOT hear the Voice of his Neighbour: and therefore the Name of it [the Tower] was called Babel, because there the Lip of the whole Earth was confounded.* Gen. *ibid.*

From the *Hebrew* in the literal Translation of *Pagninus* it is: *And ALL THE EARTH was of ONE LIP, and the SAME WORDS; and the Lord said, Behold, one People, and one Lip is to all of them. Come, let us go down, and confound there their Lip, that each of them may not hear the Lip of his Neighbour; and for that Reason it's Name was called Babel, because there the Lord confounded the Lip of all the Earth.* *Ibid.*

From the *Septuagint* it is: *And ALL THE EARTH was ONE LIP, and ONE VOICE TO THEM ALL: And the Lord said, Behold ONE RACE, and*
ONE

ONE LIP of all of them: Come, descending, let us confound their TONGUE, that each of them may not HEAR the Voice of his Neighbour. On this Account the Name of it was called CONFUSION, because there the Lord confounded the LIPS of the whole Earth. Ibid.

There is no need of reciting other Versions, these being the principal; only the *Chaldaic Paraphrase* has one particular Expression which is natural enough; instead of saying, Come, let us go down, or descend; it is, Let us *appear* to them, which makes it more unlikely, that the Lord should confound their Worship, and make them worship the Air, when he appeared in Person before them; whereas, before his appearing the Text evidently says, they were *all of one Confession* (if the Text means Confession) and that, either of the true God, or false Gods, all of them; which makes it evident that there was not one Word of Confession in the whole Text. Now, one might appeal to common Sense, whether all these Versions and Translations, though differing a little in Phrase, yet concurring in the same Sense, do not give us to understand, that they were all of one Language and one Speech, as being not as yet divided into different *Nations*; which they were obliged to do according to their different Languages: But it is surprising, that none of the antient Versions should mention Confession.

Hence it is evident, that the Words they *may not hear* one another's Tongue, or one another's Voice, is rightly translated, by, they may not understand one another; as God immediately confounded their Language; whereas, if it signified the *mere* Effect and Action of hearing, and not of understanding, it is a very forced Explication;
for

for certainly, if their Language was not confounded, they might hear each other's Voice, and even *Confession*; nay, if they did not understand, they might hear one another; by consequence, the Word there signifies, they may not understand one another, otherwise the Expression would be false; for they could hear one another in either Sense. Besides, it is a common Expression used in all Languages to this Day, as well as a frequent Phrase in the Scripture; and in this Place, the whole Purport of the Text signifies to us, that they could not understand one another's Language, as a Metaphor, not uncommon, nor unelegant. I should not have mentioned this small Difficulty, only some People make Objections of Trifles.

Here they come upon us with the *Hebrew*, and tell us, 1st, that the Word there in *Hebrew* is *Shephab*; which signifies the material Lip, or Part of the Mouth; that if it means Tongue or Language, it must be taken metaphorically. What then? so it must, if it signifies Confession. Is not the Tongue a material Part of the Head; and must be taken *metaphorically* when it signifies Language or Speech? 'Tis evident, both *Lip* and *Tongue* may be used metaphorically; and are often taken promiscuously, in the Scripture, either as Part of the Head, or, as signifying Speech, Confession, Declaration, &c. as we may say very properly, Could such Language fall from your Lips? Your Lips command different Languages, &c.

They object, 2^{dly}, and peremptorily maintain, that *Shephab*, the Lip, is never taken in the whole Bible for Language or Speech; but still, when it is taken metaphorically, and not for the material Lip, it signifies Confession; as, *Lips of Exul-*

Exultation, Lips of Praise; my Lips shall praise thee; Lord, thou shalt open my Lips, and my Mouth shall declare thy Praise; and the like in numberless Places of the old Scripture. Answer. I grant it is very often taken for Confession, Declaration, &c. as in the Examples here alledged; so is the *Hebrew* Word for Tongue, when it does not signify the *material Tongue*; as *my Tongue shall declare thy Praise*; and frequently expresses Confession, as well as Lips: But where it is taken for *different Tongues*, I presume it means different Languages; as the Apostles spake in *different Tongues: Every one according to his Tongue*. I hope in such Examples it signifies different Languages, otherwise we must bid adieu as to the understanding any Language, and must distinguish away the clearest Texts of the Scripture, if we can but find, or think we have found, different *Hebrew* Roots for the most common Words.

There are several other Places in Scripture to shew that *Lips* and *Tongue* are taken promiscuously. *We have said, with our TONGUE we will prevail, our LIPS are our own, who is Lord over us?* Psal. xii. 4. *Flattering Lips*, *ibid.* the same as *flattering Tongue*. *The Lord shall cut off all flattering LIPS, and the Tongue that speaketh proud Things*, *ib.* 2, 3. with several other Places; such as *fraudulent Lips, fraudulent Tongue, &c.* so that if *Lips* cannot be taken for Speech or Language, because it often signifies Confession; we see *Tongue* is often taken for Confession; yet I hope different *Tongues* may signify different Languages.

But it is denied directly, that the Word *Lip* is never taken for Speech or Language. 'Tis evidently taken in that Sense in the Texts alledged in the Proof, *Gen.* xi. and the subsequent Verses there quoted, according to all the Versions and
Translations

Translations of that Chapter. Nay, the Scripture, lest it should be understood otherwise, expressly adds, of the same Lip, and the same Speech. Come, let us confound their Lip, that they may not bear or understand one another. But this is not all ; the same Scripture shews us, that by confounding their Lips, it meant confounding their Tongues ; and that Lip and Tongue meant the same thing in that Place ; it says, speaking first of the Sons of *Japhet* : *By these were the Isles of the Gentiles divided in their Lands ; every one after his TONGUE, after their Families, in their Nations*, Gen. x. 5. *These are the Sons of Ham, after their Families, after their TONGUES, in their Countries, and their Nations*, *ibid.* ver. 20. *These are the Sons of Shem after their Families, after their TONGUES, in their Lands, after their Nations*, *ibid.* ver. 31. I hope these Gentlemen will allow, that the Children of *Shem*, *Ham*, and *Japhet*, were actually divided into different Nations, Tribes, &c. But the Scripture says expressly, that they were divided into different *Tongues*, as well as Nations and Countries. But how, and wherefore, were they thus divided ? but because the Lord had confounded their Lip, that they could not understand one another, and scattered them over the Face of the whole Earth.

N. B. The Word in *Hebrew* is *Tongue*, not *Lip*, in these Divisions of the Children of *Shem*, *Ham*, and *Japhet*, when the Scripture tells us directly that they were divided into different Nations, and *Tongues*, which determines the Point in View, *viz.* that when it says they were all of one Lip ; and indeed adds, and of the *same Words*, or Speech ; and that God confounded their Lip ; these other Texts as good as demonstrate,

strate, that God confounded their *Tongues* or Language, because they mark out to us expressly, that they were divided by that Confusion into associated Nations and *Tongues*, according as each Nation had their peculiar Language, and could understand one another. 'Tis intirely captious, and a mere Subterfuge, to object, that these Divisions of the Children of *Noah* into Nations and *Tongues*, is mentioned in the Chapter before that of the Confusion of *Tongues*; for what does that signify, provided they were actually confounded, and divided into such different *Tongues*, as the Scripture expressly says they were? Is not *Moses* there describing this surprizing Division in those Chapters? and indeed in the most circumstantial Manner, as it was a most surprizing Event. 'Tis customary, not only with *Moses* and the Scriptures, but with most other Writers of extraordinary Events, to mention the Fact first, and then give a more distinct Description of it; and this, in all Ages, Countries and Languages. 'Tis even the most proper Way to record such Facts, that they may sink deeper in the Minds of the Readers. Is not the very History of the Creation recorded in that Manner? Was not the first Man created within the six Days; yet *Moses* defers the particular Description of his Creation, and the Production of *Eve*, till the 2d Chapter; and so of other Matters. I am sure such a frivolous Exception deserves no more to be said of it.

We see then, that this Opinion of Mr. *Hutchinson* and his Followers, is against the strongest Texts of the old Testament, and confuted by the whole descriptive Tenour of that memorable Event: But is it not particularly surprizing that none of the antient Versions of the old Testament;
none

none of the Translations antient or modern ; none of the antient Doctors and Fathers of the Church ; none of the Commentators and Interpreters of the Scripture ; nor even any of the sacred Writers of the New Testament, should take the least notice that That famous Text, and indeed one of the most memorable Passages in the Old Testament, should describe to us, not the Division of Languages, but a Confusion of *Confessions* about worshipping the Air ? Such a notorious Blunder in understanding the sacred Text, if the Expression may be allowed with Respect, which we owe to the Word of God, is most emphatically surprizing. They modestly assert, that none of them understood the *Hebrew* till Mr. *Hutchinson* gave us such Lights, *beyond all Expectation*, as never appeared since the Apostles, as some of his Followers affirm in Terms. One might naturally wonder from whence they had those Lights, that none before them were so happy as to meet with them ; if *from above*, 'tis a long Time to leave all the rest of the faithful Believers destitute of them till Mr. *Hutchinson* appeared : if by Study and Labour, and comparing dilligently the *Hebrew* Roots and Words with one another, as they maintain ; did none of the Authors of the antient Versions, none of the Translators and Interpreters take the like Pains ? Did Mr. *Hutchinson*, *proprio Marte*, invent the Rules to understand the *Hebrew* ; or did he receive them from those who went before him ? As for the antient Fathers, these Gentlemen modestly declare, they understood nothing but what they learned from the apostate *Jews* who deceiv'd them : Tho' this has partly been confuted before, it is undoubted, that some of the antient Versions were made for and by the believing *Jews*, before they were Apostates,

Apostates ; as the Septuagint for the *Asiatics*, and some of the *Targums* and *Paraphrases*, according to our learned *Walton* and others. 'Tis also certain, that the *Jews* of *Palestine*, some time before our Saviour's Time, did not speak *Hebrew* nor *Greek* ; they were at that Time the true Chnrch of God. It is very likely then, that they had some Version in their own Dialect ; perhaps that of the antient *Syriac* Version, which Mr. *Walton* commends so much. The *Samaritan* Version, though perhaps not so antient as some People think, was in Being long before our Saviour's Time, yet says nothing of *Confession* and the *Worship of the Air* in that Place ; the converted *Jews* of *Palestine* in the Beginning of Christianity, and of *Syria*, and other Countries, who did not understand *Greek*, very likely had the *Syriac Version*, before the *Jews*, according to these Gentlemen, had perverted the Scriptures, though some of the converted *Jews* in the first Ages of the Church certainly understood *Hebrew*, and might give Lights for understanding the Scriptures, without the Help of the *apostate Jews*. The *Latin Vulgat* is partly of St. *Hierom's* Translation ; but the Foundation of it was the *antient Italica*, perhaps called so, because used by the *Latins* in *Italy*, or the *Latins* belonging to the *Roman Empire* ; it was very antient, *i. e.* of the primitive Times ; and though in bad *Latin*, yet very much commended for its *Faithfulness* by the Fathers and others. Now all these were before the Versions of *Aquila*, *Symmachus*, and *Theodotion*, the chief of the *apostate Jews*, that perverted the Scriptures, if they were perverted, and before the *Masoretical Trash* was invented ; yet none of these give us to understand, that the Confusion of *Babel* was of *Confessions* and worshipping
the

the Air ; but all, and the universal Current of Tradition, left the Belief of the Confusion of Tongues as it stands in the Texts ; by consequence, understanding the Text in that Sense, could not be from the apostate *Jews* ; nor do I believe any of the apostate *Jews* ever dreamed of any such Sense, or any one else before Mr. *Hutchinson*.

Not entirely to pass over the Moderns, learned in the *Hebrew*, with such Contempt as these Gentlemen do, except those of their own Party ; 'tis certain several learned Men before Mr. *Hutchinson* was born, contributed very much to the Knowledge of that Tongue ; and by their immense Labours elucidated the Difficulties in a Language so long dead, and so little known ; besides those of our own Nation, as *Ainsworth*, *Leigh*, *Walton*, and several Professors of the oriental Languages of *Oxford* and *Cambridge*, with the *Buxtorphs*, the *Capellas*, and other Foreigners, the great *Bochart*, *Arius Montanus*, and *Pagninus* had such a Knowledge in that Language, as to make a literal Translation of the *Hebrew* Bible almost Word for Word, as nigh as common Construction would allow, and sometimes more, to give the verbal Sense of the *Hebrew*, as nigh as possible. *Pagninus* acquired such a Knowledge in it, that, as was observed before, even Mr. *Walton* in his great Work of his *Polyglot*, adapts his Translation as the best that could well be made ; nay, some of the *Hutchinsonians* own his Translation not to be far off the right.

Then their great Author *Mario Calassio*, whose Concordance of the *Hebrew* the learned Mr. *Romain* is now putting forth in a new and elaborate Edition, was, as they must allow, very learned in the *Hebrew*, before Mr. *Hutchinson's* Time, which he must obtain, partly by his own Labours, partly

ly by consulting the Labours and Rules of those that went before him ; that we must acknowledge the World was not so ignorant in the *Hebrew* before Mr. *Hutchinson*, as these Gentlemen would make us believe : But what is more particular, not one of them acquaint us, that the *Hebrew* Texts in view, do not indicate any Division of Languages, or in the least insinuate, that the Confusion there was about Confessions of religious Worship. They may say that *Shephab* is oftentimes taken for *Confession*, as it is in several Places of the Scripture ; so may other Words ; but in those Texts, it evidently denotes the Division of Tongues ; nor do they say any thing to the contrary ; if they did, I am sure we should hear of it with great Elogiums of them.

As one Error draws on another, and one Paradox is often maintained by another Paradox, it evidently follows from the System of Mr. *Hutchinson*, that the whole World was of one Language after their Division, as well as before. 'This they were well aware of, and boldly assert, that there was but one Language in all the World down to *Abraham's* Time, nay down to *Moses* and *Joshua's*. Not that I believe they are fully and interiorly persuaded of the Truth of this Paradox, but it is pretty difficult to prove directly the contrary, for want of precise historical Accounts and Monuments of so remote Antiquity ; there being no certain Remains of profane History of so antient a Date. Nevertheless, they pretend to be so positive, that all the World spoke one Language, at least till *Joshua's* Time, that Mr. *Hutchinson*, after his wild, rambling way, spends great part of a Treatise to shew us how Languages might alter in process of Time, so as not to understand one another, though they might be originally of the same Language. This shall

have its due Consideration in its proper place. Though this System, or rather this Subterfuge, is intirely overthrown by what has been proved just before, *viz.* if there was a real Division and Confusion of Languages at *Babel*, different Nations spoke different Languages immediately after, and so down, not only to *Abraham's* and *Joshua's* Time, but even to this Day: But it has been proved, that there was a real Confusion and Division of Languages at *Babel*; and the Scripture tells us expresly, that they were divided and scattered over the Earth, according to their Families, Nations, and *Tongues*, immediately after that Building. By consequence one might be dispensed from following their Whims any further; and reject such an Assertion, as a barefaced Evasion, and the last Struggles of an expiring Cause. But as there may occur many curious Points of Antiquity in the Examination of their Paradoxes, I shall pursue them a little further, and sift them, as far as the want of profane Histories, and the Obscurity of such a remote Antiquity, will give us leave.

S E C T. II.

ANY unprejudiced impartial Reader will see, that, if in such dark Times we can bring any strong conjectural Proofs, that there were some different Languages not only before *Joshua's* Time, but pretty nigh upon it, the Point is gained. For though the Scripture Proofs alledged before are sufficient for all who believe those divine Oracles, as the *Hutchinsonians* profess they do; collateral Proofs, and well-grounded Conjectures compared with the Origin of Nations, the Tradition of those Nations, the most known to us from the few Remains

mains of profane History, with several just Hints from the Monuments of Antiquity, will be a strong Confirmation of the Scripture Proofs with respect to those, who may not have so due a Veneration for those sacred Records. Though I presume all must allow them to have as just a Title of being the most antient *historical* Monuments, merely considered as such, as any other antient Histories in the World. Now there are very strong Proofs of this Nature, viz. that both the antient Language of the *Egyptians* was different from the *Hebrew* Language; and that the antient *Phœnician*, or if you please the *Canaanitish* Language, was different from the antient *Greek*: not to insist upon the *Chinese* Language, the *Latin*, and several other antient Languages, bordering upon, or coming very nigh *Joshua's* Time, or at least the Time of the Judges; which ought to go a great way in this Article; particularly when they are joined with the express Words of the Scripture Texts produced before. I say then, if any two Languages were different before, or about *Joshua's* Time, it is sufficient.

First then, of the Difference between the *antient Egyptian* and the *Hebrew* and *Canaanitish* Languages, which two last we suppose here to be much the same. If we can't expect any profane Monuments of nigh so antient a Date, yet the History of *Joseph*, in the Account of his being sold, and living in *Egypt*, may justly be esteemed as a most valuable Monument of antient History, taking it only as such. This History tells us, that *Joseph* was sold by his Brethren to the *Ishmaelites*, who carried him into *Egypt*, where, according to the Account of him in Psalm lxxxi. ver. 5. *he heard a Language that he understood not*, our Translation: and that of *Pagninus* from the *Hebrew* ex-

presses it thus ; *This he ordained in Joseph for a Testimony, when he went up thorough the Land of Egypt, where I heard a Language that I understood not.* By consequence *Joseph*, who was bred up in the *Hebrew* and *Canaanitish* Language, did not understand the *Egyptian* Language when he was told, though he learn'd it afterwards : And by a further Consequence, the *Hebrew* Language and the *Egyptian* were different Languages.

Again : When *Joseph's* Brethren went into *Egypt* to buy Corn, the History says expressly, that he spoke to them by an *Interpreter* : *And they knew not that Joseph understood them, for he spake unto them by an Interpreter* ; Gen. xlii. 23. This is added to the foregoing Verses in the same Chapter, because the Brothers accused one another, and talked between themselves, thinking that *Joseph* did not understand them. *And they said to one another, We are verily guilty concerning our Brother, in that we saw the Anguish of his Soul, when he besought us, and we would not hear ; therefore is this Distress come upon us.* And *Reuben* answered them, saying, *Spake I not unto you, saying, Do not sin against the Child, and ye would not hear ? therefore behold also his Blood is required : And they knew not that Joseph understood them : for he spake unto them by an Interpreter.* Ibid. 21, 22, 23. Can any Testimony in History be clearer than this ? that they supposed *Joseph* being an *Egyptian* spoke a different Language from their own, believing he did not understand them ; by consequence the *Egyptian* Language, and that which *Jacob's* Sons spoke, were different Languages at that Time. 'Tis almost a Shame to stay to confute what they answer to this Text, viz. that *Joseph*, like a great Statesman, kept at a Distance, and ordered some of his People to speak
to

to them. Is not this to banter the clearest Texts, and delude the Scripture itself? but, is it not evident that even this Answer lets us see that the Sons of *Jacob* thought those People did not understand them when they accused one another at that Rate? does not what follows immediately after confute this Answer, *And he (Joseph) turned himself from them, and wept?* Ibid. 24.

If we had any Remnants of the *Egyptian* Language left, as I never read of any, except you admit the Inscription on some of the old Ruins of *Persepolis* to have been an *Egyptian* Writing, as some have conjectured; it is certain none ever could tell what it meant, neither Characters, nor Sense; neither are these Characters mere *Hieroglyphics*, as we generally take Hieroglyphics; and though it should not be *Egyptian*, it is an Indication that there were some very old Languages unknown to other People. Be that as it will, though we have no Remains of the old *Egyptian* Language extant, (except some Words, as will be seen afterwards) the foregoing History of *Joseph* is as good as a Demonstration, that the People of *Canaan*, from whence *Jacob's* Sons came, spake then a different Language from the *Egyptians*. The 114th Psalm seems to confirm, that they spoke a different Language when the *Israelites* went out of *Egypt* under *Moses*: *In exitu Israel de Egypto; domus Jacob de populo BARBARO*, says that Psalm: Now the Word *barbarous* is frequently taken in most Languages, both antient and modern, for People of a barbarous Language, or *exotici sermonis*; as some learned Men say the *Hebrew* Word there may be taken; and in all Probability means their Deliverance from a People of a foreign Language, as well as Customs and Manners. I say 'tis pity we have not some of the old *Egyptian* Language left.

to compare it with the *Hebrew*, as we have of the old *Arabic*, *Syriac*, *Chaldaic*, &c. Nevertheless we have several of the old *Egyptian Names*, of their *Kings*, *Places*, *Months*, &c. which are not *Hebrew*; nor can well be derived from the *Hebrew*, without the most strained far-fetch'd Transmutations and Etymologies imaginable. *Plutarch* in the Life of *Romulus* mentions the *Egyptian Names* of three Months, which are not *Hebrew*; *Cbaac* for *December*; *Thoch*, *September*; and *Pharmuti*, *April*. *Plut. in vita Romuli*. The new Name that *Pharaoh* imposed upon *Joseph*, does not seem an *Hebrew Name*; what Necessity was there to impose a new Name? And *Pharaoh* called *Joseph's Name* *Zaphnath Paaneah*; and he gave him to Wife *Asenath*, the Daughter of *Potipherab Priest of On*; as it is in our Translation, *Gen. xli. 45*. In *Pagninus* it is *Saphnath Pabaneah*; in the *Septuagint* it is, *Psonthom Phaneeh*; in the *Vulgate* it is translated, the Saviour of the World. To be sure *Pharaoh* gave him an *Egyptian Name*; as it is evidently put there by way of Distinction from the *Hebrew*. We know also that in those antient Times Names given to Men were *significative* of some Quality, Event, or the like, as appears both by the *Hebrew* and *Greek Names*. Now, we might desire these learned Gentlemen to tell us, what these *Egyptian Names* here mentioned, and other Names of their Kings, &c. mean: for if, according to them, the *Egyptian* and *Hebrew Language* were then the same, surely they might tell one as well as the other. The very Name of *Pharaoh* has puzzled most of the learned Interpreters. So far was the *Egyptian Language* judged by all the Learned hitherto from being the same with the *Hebrew*. The *Chaldaic Paraphrase* explains *Zaphnath Paaneah*, *Revealer*
of

of Secrets; may be so; but for all that, it does not seem to be a *Hebrew* Word, without a great deal of straining; perhaps that might be the Reason, that the *Vulgat* translates it, *Saviour of the World*; because *Joseph* was a Type of our Saviour, who revealed to us many Things of the Nature of God unknown to us before. However, taking all these Proofs and Considerations together, I believe it is pretty clear, that the *Egyptian* and *Canaanitish* Language were different in *Joseph's* Time. Add to this what *Josephus* says, L. 2. *con. App.* that *Hycsos*, or *Hycsoes*, was an *Egyptian* Word, signifying *King Shepherds*; which almost determines the Matter.

Here they pretend to bring something like an Objection, in order to induce us to believe, that all the World spoke the same Language in *Abraham's* Time. *Abraham*, say they, was a *Chaldean*, and was commanded by God to go and live in the Land of *Canaan*; he travelled through *Mesopotamia* and *Syria*; yet we don't find any Mention of their speaking different Languages. He settled in *Canaan*, made Alliances with the Kings and Princes round about, where they seemed to understand one another, without any Interpreter. He went into the Land of *Egypt*, was entertained at the King's Court, made an Alliance with him; at least they discoursed together, and with his General, as if they had all been of the same Speech, without the least Hint of their being of different Languages. By consequence, in *Chaldea*, in *Mesopotamia*, *Syria*, *Canaan*, and *Egypt*, they spoke the same Language: And as those Parts were first peopled after the Time when we suppose Languages were divided, the Diversity of Languages came in by Degrees, occasioned by their Separation; not by the immediate Power of God at the Confusion of *Babel*.

Answer. The Reader will please to observe, that the last Inference of the Diversity of Languages being occasioned by *Degrees*, &c. is directly against the express Texts of the Scripture alledged in the Proofs; by consequence such conjectural and negative Arguments are destroyed by the positive Accounts of the most antient, and I may say the most authentic History in the World. 2^{dly}, It is a very lame Consequence; Persons of Note, as *Abraham* was, travelled through different Countries, without mention of an Interpreter; therefore they all spoke the same Language in those different Countries. What an illogical Consequence is this? are not such things done every Day? and yet those Countries may have a different Language; particularly in the Countries mentioned in the Objection, for Reasons to be given presently. 3^{dly}, *Abraham* was a Person not only of very great Distinction and Note, but perhaps the most learned: and as it is most highly probable, that the Knowledge of all the polite Arts and Sciences were chiefly cultivated in these neighbouring Countries, and received their Origin from thence, *Abraham*, and even his Family, may very well be supposed to understand at least the Language of their Neighbours. 4^{thly}, *Abraham* was commanded by God to go and settle in the Land of *Canaan*, which was to be given to him and his Descendants; 'tis therefore as good a Conjecture as theirs, and much more probable, that *Abraham* might take particular Care to learn the Language of the Country he was going to settle in, and instruct his chief Domestics in it. 5^{thly}, 'Tis undoubted, by all the Remains of Antiquity, and the earliest Tradition, that those Eastern Parts round about *Babel* were first peopled at the Dispersion: *Chaldea*, *Mesopotamia*, *Syria*, and *Palestine*,

Leſtine, border upon one another, and had a great Interchange of Commerce for thoſe Times; 'tis then highly probable that they might have an Intercourſe of Language, ſo as to underſtand one another: If ſo, all theſe conjectural and negative Arguments fall at once.

But to trace this Point a little more diſtinctly. 'Tis allowed that the antient *Hebrew* and *Canaanæan*, and even the *Phœnician* Language, were much the ſame. How came this about? Not by ſuppoſing that there was but one Language in the World then, directly contrary to the Scripture. Beſide that it is certain, that the *Hebrew* and the *Canaanæan* Language remained ſtill the ſame, when other Languages were quite different from one another; and that the Sons of *Jacob*, *Abraham's* Great Grandchildren, ſpoke the *Canaanæan* Language; why then it is natural to ſuppoſe, that *Abraham* ſettled the *Canaanæan* Language in his Family and Deſcendants, living in the miſt of the *Canaanæans*, a very powerful Nation at that Time, and neglected his native Language, which was the *Chaldean*, not the *Hebrew*; as he forſook the *Abode* of his Anceſtors and Relations, expreſſy by the Command of God, and exchanged it for the *Canaanæan*; ſince it was to be the Land which God had given him and his Deſcendants for their Inheritance.

Abraham's Communication with the King of *Egypt* has ſome Shadow of Difficulty; which vaniſhes away when we come to conſider it a little nearer: Some of the foregoing Reaſons will answer in that Caſe, beſides others to be ſeen preſently. The *Canaanæans* being a rich trafficking People, as well as the *Egyptians*, undoubtedly had a commercial Communication with one another
very

very early. We find presently after, that the *Ishmaelites*, the Grandchildren of *Abraham*, were Merchants, and sold *Joseph* there; which in all Appearance had begun before by the *Canaanæans* bordering upon that part of *Arabia* and *Egypt*. 'Tis highly probable, all the Descendants of *Abraham* and *Lot*, as the *Ishmaelites*, the *Midianites*, the *Ammonites*, the *Moabites*, and the *Edomites* Descendants of *Isaac*, all spoke the *Canaanæan* Language, and learnt the Commerce of the rich Country of *Egypt* from the *Canaanæans*. By consequence there were People in both Countries, who understood one another's Language; and yet the Language of those Countries might be different. Moreover *Egypt*, in the earliest Account of Time, vied with the *Chaldeans* in the Knowledge of the most sublime Arts and Sciences. See the Bishop of *Meaux's* Account of them, Part 3. of his Universal History; *Clemens Alexan.* *Bochart* in his *Phaleg*, &c. The *Egyptian Thaut*, or *Thaoth*, was of vast Antiquity, though we cannot tell well when to fix him. *Triptolemus*, the Inventor of Agriculture, came out of *Egypt*; and *Bacchus*, the Inventor of Wine, if he was not *Noah* or learnt of him, came out of *Egypt*, or that Part of *Lybia* bordering upon it. They were come to great Perfection in Arts and Sciences in *Moses's* Time; he was instructed in all the Knowledge of the *Egyptians*. *Pharaoh's* Magicians shew, they had brought them to great Perfection, as must require some Ages to arrive at. 'Tis not then unlikely that *Abraham*, perhaps the greatest Philosopher in the World in his Time, might learn the *Egyptian* Language, either to enquire after their Science, or to communicate his own to so flourishing and curious a Nation.

But

But there is another Reason, though perhaps not so well known, which may satisfy us, that *Abraham* and the then King of *Egypt* might understand one another, and the *Egyptian* and *Canaanæan* Languages might be quite different, as certainly they were: What if the King of *Egypt* at that Time was a *Canaanæan*? The celebrated *Bochart*, the greatest Searcher into the Antiquity of Nations as ever was, tells us, that the *Canaanæans* had overrun and conquered *Egypt* some Time before *Abraham*'s Time, though they were expelled some Time after. *Bochart Phaleg*. L. iv. c. 3. He says this Revolution in *Egypt* was before *Abraham*'s Time; and to shew that it was no Fiction, he says, that several of the *Egyptians* left their Country; and adds, that it is certain, the *Castuci* and *Caphthoræi* (People of *Colchos*) went out of *Egypt* before *Abraham*'s Time. *Herodotus* in *Euterpe* says, the People of *Colchos* were originally *Egyptians*. *Josephus*, L. ii. *contra Appion*, says, that these Βασίλεις ποιμένες, *King Shepherds*, or Kings of *Beasts*, were about this Time a Name of Disgrace and Contempt given them by the *Egyptians*. They continued for some Kings Reigns, but were driven out afterwards. Hence *Joseph* bid his Father and Brethren ask the Land of *Goshen* to inhabit in; because, says he, all *Shepherds* are an Abomination to the *Egyptians*: By which it appears, that they had not been driven out so long, but that their Memory was fresh among them. Now if this Piece of antient History be true, as such great Men believe, 'tis no Wonder if *Abraham* and the King of *Egypt* understood one another, when both of them spoke the *Canaanæan* Language.

Here a curious Question naturally offers itself, *viz.* Since all allow the *Hebrew* and *Canaanæan* Lan-

Language to have been one and the same, whether that was the Language spoke by *Noah*, and by consequence the primitive Language of the World? *Answer.* According to the foregoing Supposition, that the *Hebrew*, that is, the Language of the Children of *Israel*, and the *Canaanæan* were the same, 'tis very probable, that it was not the primitive Language, but one of the Languages of the Confusion of *Babel*; and that the primitive Language was either lost, or continued with *Noah*, and those who adhered to him, wherever he went to inhabit after the Flood. The Reasons for it are these: 'Tis very probable that *Noah*, and those who adhered to him, (since 'tis likely he did not remain alone) did not join in that mad Design in building the Tower of *Babel*, so highly displeasing to God. The Scripture says, *They journied from-wards the East*; which seems to indicate a considerable Space of Country or Countries, where, in all Likelihood, *Noah* remained. The Descendants of *Canaan*, from whom the *Canaanæans* came, were the most wicked of all others, and most unworthy of the Blessing of preserving the primitive Language. What some alledge, that they preserved that Language for the Sake of the Children of *Israel*, by whom they were to be rooted out of their Country for their extreme Wickedness, is very jejune: On the other hand, 'tis certain that *Abraham's* Parents were Idolaters, and spoke the *Chaldaic* Language; and the Descendants of *Noah's* other Children spoke different Languages after the Confusion of Tongues. Why then the wicked Descendants of *Canaan* alone, or the Branches of them, must preserve the primitive Language; which is very unlikely. Besides, 'tis more probable, that all who were at *Babel* were confounded into different Tongues, and none of them retained
their

their primitive Tongue, one more than the other ; if they did, it should seem to be the Descendants of *Shem* down to *Heber*, *Thare*, and *Abraham* ; but they spoke the *Chaldaic*, and no one supposes the *Chaldaic* to have been the primitive Tongue. On the other hand, the Scripture tells us directly, that *Noah* lived three hundred and fifty Years after the Flood ; a long Time ! sufficient to people a great Nation. To be sure if he had no Children afterwards, he had a numerous Family and People remained with him, who did not join in that mad Design, and might increase prodigiously in three hundred and fifty Years : Neither is it unlikely, but that he might have had other Children, who are not mentioned, any more than the Place of his *Abode* ; yet he must live in some Country. *Moses*'s chief Intent seems to be confined to the *Jewish* Race, or the Descendants of *Abraham* ; or for other Reasons best known to God and himself, but unknown to us. However, if *Noah* formed a separate Nation, wherever it was, there the primitive Language must remain ; or he must have been incorporated with some of the Descendants of *Shem*, *Ham*, and *Japhet*, and his Language confounded with the rest ; which is hard to believe. Though it is certain, none but those three Sons came out of the Ark with him ; and some of their Descendants must remain with him, when the rest separated from him and went Westward, till that wicked and mad Work took them in the Head, which caused their more immediate Dispersion. Whether *Noah* did not retire towards *China*, I shall give my Conjectures when I come to speak of the *Chinese* Language.

Before I leave this Branch of the Controversy, I shall just say a Word or two by the bye : Whether the Land of *Palestine*, possessed by *Canaan*, did

not in Justice belong to *Shem* and his Descendants, but forcibly usurped from them by *Canaan*; as *Nimrod* usurped *Babel*: For Force and Tyranny began very early among the wicked Descendants of *Ham*. But this being little more than a possible Conjecture, I leave it to better Judges. Only some learned Men have been of Opinion, that *Melchizedek*, King of *Salem*, was *Shem*; and Monsieur *Jurieu*, in his *Histoire des Dogmes*, maintains, that *Melchizedek* was *Ham*. The first is much more probable of the two. Perhaps that Part of *Asia* was allotted to *Shem* by his Father *Noah*, who undoubtedly was Lord of the Earth, and unjustly detained from his Descendants by those of *Ham*; for it is certain, the Descendants of *Ham* by *Canaan* were settled very early in *Palestine*, and were a very powerful People in *Joshua's* Time, having walled Towns, Chariots of War, &c. Perhaps *Nimrod* the mighty Hunter dispossessed *Asbur* of *Nineveh*, as he had usurped *Babel*; the Lot of his Father *Chus* being towards *Arabia*, some part of *Egypt*, and that part of *Ethiopia* on the other Side of the Red Sea. *Bochart* in his *Phaleg* says, that *Barchus*, or *Bacchus*, the Son of *Chus*, who was the same with *Nimrod*, was Lord of part of *Arabia* and *Ethiopia*; but forcibly seized on *Babel*, and perhaps *Assyria*; tho' this last is not so certain. The Authors of the late *Universal History* have made it pretty clear, that that part of *Asia* was divided among several petty Kings in *Abraham's* Time; and the mighty Empire of the *Assyrian* Kings owes its Being to the fabulous Accounts of *Ctesias*. 'Tis true, in Process of Time there were powerful Kings of *Nineveh*, till they were destroy'd by *Nebuchadonoser* and his Progenitors, in the Struggles between the Kings of *Nineveh* and *Babylon*, recorded in the Old Testament, and

and confirmed by the Testimonies of *Herodotus* and *Justin*, concerning *Sennacherib*. See the Bishop of *Meaux*'s Universal History of the *Assyrian* and *Babylonian* Kingdoms: 'Till this last got the better, and established the mighty Empire of *Babylon*, destroy'd by *Cyrus* the Great, the Founder of the *Persian* Empire.

However, to return to the *Hutchinsonians*, I believe 'tis pretty clear with respect to their Objections, that *Abraham* might understand the Language of the neighbouring Countries, through which he travelled, and that of *Egypt*, where he sojourned; and yet the *Hebrew*, or *Canaanitish* Language, might be different from the *Egyptian*, as the clearest Testimonies of the Scripture say they were. Now let us see, whether the *Hebrew*, *Canaanæan*, or *Phœnician*, which all allow to have been only different Dialects of the same Language at the most, were not different from the antient Language of the *Greeks*; for, if we can prove any two different Languages in those early Times, the Point is gained. The Thing, though absolutely true in itself, is difficult enough to prove; not for any Doubt of it, but for want of historical Monuments of those antient Times. The Scripture, as to this Part, gives us very little Light: Those venerable Records relate Transactions almost before *Greece* knew what History was; at least few of them are come down to us, that we must be contented to pick up what we can in such remote Recesses.

First, We have an antient Inscription in the *Canaanæan* or *Phœnician* Language, which the great *Bochart* proves to have been the same with the *Canaanæan*, and even with the *Hebrew*, at least only differing in Dialect: This Inscription is produced by the same *Bochart* in the Preface to his
Canaan,

Canaan, and recorded by *Procopius de Bello Vandalico*, in the Emperor *Justinian's* Time, under whom he lived; to this Effect:

*We are those who fled from the Fate of
Joshua the Robber; the Son of Nave.*

Procopius says there, that it was in the *Phœnician* Language, and translated into *Greek*; by consequence not the same Language with the *Greek*. The same Inscription is mentioned by the great *Eusebius* in *Chronico*, long before *Justinian's* Time. 'Tis recorded to have been set up by those very People who fled from *Joshua* out of *Canaan*, in their own Language, and translated into *Greek* to be understood. 'Tis no Wonder they should fly into different parts of the World, when they found they were to be destroy'd, Root and Branch, by *Joshua*, assisted by the Hand of God in so visible a manner; some fled to *Africa*, some to *Egypt*, but the greatest part of them to *Tyre* and *Sidon*; which being in time over-stocked, sent out such numerous Colonies of them all over the World, as the same *Bochart* proves beyond Dispute from various Monuments, Names of Places, Remains of their Language, &c. which have no Connexion with the antient *Greek* extant in the oldest Fragments of the *Greek* Language.

In Confirmation of this, the same *Eusebius*, quoted in a foregoing Dissertation, says expressly, (and I don't question but he had good Authority for it, being so great a Critic in Antiquity) that some of the *Canaanæans* fled into *Africa* and built *Tripoly* in *Africa*, to distinguish it from the other *Tripoly*. Probably they fled to old *Tyre* or *Sidon* first, and from thence into *Africa*. Most of the Learned are of Opinion, that *Dido* was not the first of the *Phœnicians* who came into *Africa* and founded *Carthage*, or rather the *Byrsa*, the Citadel of

of it. Very likely she had heard of the Establishment of some of her Countrymen there long before; yet *Dido* was before the Foundation of *Rome*; *Carthage* look'd on herself as the Daughter of *Tyre*, and sent her Acknowledgments of it from Time to Time. *Vide* the History of the *Carthaginians* in the late Universal History from the *earliest Times*. All which confirms the Antiquity of that famous Inscription, and being in the antient *Phœnician* Language, so different from all the antient Fragments of the *Greek* Language, is as good as a Demonstration that the *Canaanæan* or *Phœnicæan* Language was different from the *Greek* in *Joshua's* Time.

2. *Sanconiathon*, or the Fragments of that antient Author going under his Name, believed to be genuine by the same great Judges, *Eusebius* among the Antients, and *Bochart* of the Moderns, and several others. *Sanconiathon* is supposed, by the Generality of the Learned, to have lived about the Time of *Gideon*, one of the Judges of *Israel*; he wrote in the *Phœnician* Language (being of that Country) a very blind Account of the Origin of the World, and the Heathen Gods: He seemed to have had some dark Notions of the *Mosaical* Account of the Creation. The chief Heads of his Account are at the End of *Bochart's Canaan*, which makes the second Part of his *Geographia sacra*. The Fragments of *Sanconiathon* are very confused, either on Account of their great Antiquity, or from the Difficulty of understanding the *Phœnician* Language. They were collected and translated into *Greek* by *Philo Biblius*, a Native of *Biblos*, a Town in *Phœnicia*, or bordering upon it. *Philo* lived about the middle of the Pagan Emperors. Some over-nice Criticks would insinuate, that *Philo Biblius* invented that Account himself, which is

very unlikely, since *Philo* was a learned Man ; and the *Romans* had a great many other learned *Greeks* among them at that Time ; that *Philo* would never have published such a lame, and even foolish Account in some Places of it, but took it as he found it : Besides, that those great Judges, *Eusebius* and *Bochart*, who looked upon it as genuine, could not be so easily deceived. *Bochart* brings a great many Reasons to prove it to be genuine, *ib.* As the Darkeness of the Account itself, and its agreeing with some of the most antient Accounts of the Origin of the World, and their antient Gods, seems to shew its Antiquity. Now the *Greek* Language about *Philo's* Time, and the *Greek* in the antient Times, containing no considerable Difference, as will be seen presently, *Sanctiathon's* *Phœnician* Account was unintelligible to the *Greeks* till it was rendered into that Language ; by consequence they were different Languages.

3. *Cecrops* the first King of *Athens*, according to *Eusebius's* *Chronicon*, and *St. Hierom's* Preface to it, lived about *Moses's* Time. Now it cannot be well doubted but the *Athenians* then spoke the antient *Greek* ; they came out of *Ionia* in *Asia* ; the *Ionians* are allowed by all to be the Descendants of *Javan*, and to be sure spoke the Language of *Javan* ; neither do we find any Accounts, or indeed Hints, that the first *Athenians* spake a different Language from the *Athenians* in *Isocrates's* Time, only it might be more refined ; whence it follows, not only that there was little Difference between the antient *Greek*, and that in *Philo's* Time, but also that the immediate Descendants of *Javan*, or the first *Ionians*, spoke *Greek*, which brings us very nigh the Dispersion ; and by consequence, that the *Greek* and the *Phœnician* were quite different, from the earliest Times.

Does

Does it not naturally follow also, that nothing can so well account for that antient Difference than the Account of *Moses*, of the Confusion of Tongues? Not to mention the antient *Sycionians*, *Argives*, *Lacedemonians* or *Spartans*, who seem to have had only different Dialects from the *Ionian Greeks*, and quite different from the *Hebrew*, or *Canaanitic*.

4. *Moschus*, a *Sidonian*, lived before the *Trojan War*, as *Strabo* informs us; he wrote the History of the *Phœnicians*, in that Language; it was translated into Greek by *Chætus*, very antient also, mentioned by *St. Hierom* and *Eusebius*, *Pref. Chron. Euseb.* See also the Preface of the late Universal History. The same History mentions out of *Herodotus*, that the *Tartars* beyond the *Boristhenes* spake in his Time seven different Languages. *History of the Tartars*, p. 16, in 8vo. *Manetho* mention'd by *Josephus con. Ap.* translated the *Egyptian* History into Greek. *Zoroaster* was certainly very antient; and *Plato* calls him the most antient of all the *Persian Sages*; he wrote in the antient *Persian* Language, which was undoubtedly different from the Greek. *Ib.* in the Preface. What shall we say of the *Celtic* Language, the old *Etruscan* Language and *Inscriptions*, mentioned in the same History; the old *Welsh* and *Irish*; and particularly the old *Spanish*, when *Spain* by all Hands is agreed to have been peopled in the earliest Times. Can we think the Languages of these were the same with the Greek? any one would be ridiculed who should advance it. Why then, there were different Languages from the earliest Times. I do not insist upon the *Syrian* Ambassadors to King *Ezekiah*, who were desired to speak in the *Syrian* Language, not in the *Jewish* Language, because these Gentlemen will say, that Languages might be altered by that

Time ; nor of infinite other Proofs of the Diversity of Languages over the World, for the same Reason ; though one would wonder, how Men could have such a Diversity of Speech ; and that too as high as antient Monuments can be found, where Men understand one another, no more than the chattering of Birds. But to let that pass ; since Mr. *Hutchinson* was the greatest Lover of Paradoxes, not to say the most improbable Systems of any Author that ever I read. However,

5. We are not quite destitute of some antient Authors, who speak directly of the Division of Languages ; that it may be looked upon as an universal Tradition of all Nations in the World, though not thoroughly informed of the Cause of it. For Example, *Abydanus apud Euseb. de Præparat. Ev. L. 9. Ch. 4.* “ They relate, that the first Men
 “ being born of the Earth, and proud of their
 “ Strength and Magnitude, endeavoured to build
 “ a Tower quite up to the Sun ; and that
 “ being till then of *one Language*, were divided
 “ into many Tongues, and that the Place had
 “ the Name of *Babylon*, because of the Confusion
 “ of Tongues, which the Hebrews call *Babel*.” *Eusebius, ib.* quotes one of the antient Sybil’s Words thus : “ Of that Tower, and the Confusion
 “ of Tongues, the Sybil makes mention, saying :
 “ All Men being of *one Speech*, they resolved to
 “ build a Tower to get up to Heaven, which the
 “ Gods destroying by Winds, and confounding the
 “ Tongues of Men in a wonderful Variety, was the
 “ Cause that That City was called *Babylon*.” *Hesiodus* also (a very antient Author) mentions the Field of *Sennaar* thus : “ The Priests who escaped (the Flood) offered Sacrifice to *Jove* in *Sennaar* of *Babylon* ; and the Tongues of Men being

“ con-

“*confounded*, they began to inhabit different Parts
 “*of the Earth.*” This Work of *Eusebius de*
Præparat. Evang. is allowed by all to be one of
 the most valuable Pieces of Antiquity, where with
 immense Pains, he has collected, and preserved for
 us, the most precious Remains of all the antient
 Writers from the earliest Times as could be found.
 From which it follows, *1st*, That this learned
 Judge of Antiquity was persuaded himself of the
 Confusion of Tongues: *2dly*, That these Testi-
 monies confirm the Scripture Account of the same
 Confusion: And *3dly*, That they believed it them-
 selves as the most antient and universal Tradition.
 Now we are speaking of universal Tradition, and
 Belief of all Nations about the Division of Tongues,
 a Belief the most incontestable of any, till the *Hut-*
chinsonians called it in question; it is very well
 worth observing, that the very *Americans* in the
West-Indies had a Notion of it, as *Gimelli* men-
 tions in his Travels. The Accounts of *Gimelli* and
Navarette are esteemed the best of any of the last
 Century. *Gimelli* says, that the *Americans* had a
 Tradition among them, that the Language of the
 surviving Families after the Flood was split into
 such a Variety of Languages, that they could not
 understand one another, and were necessitated to
 transmigrate into different Regions. See the learn-
 ed and curious Preface to the late Universal Histo-
 ry from the earliest Times.

Mr. *Hutchinson*, in order to insinuate that the
 Confusion of *Babel* was not of Languages, but
 about the Worship of his *aerial God*, takes a vast
 deal of Pains, after his confused Manner, to prove
 that Languages might be so divided by length of
 Time, and other Means, that People of the same
 Language originally, might not in process
 of Time understand one another; as may be

instanced in the present *English* and old *Saxon*, as well as in the different Branches of the old *Teutonic*, originally the same; as indeed we may say of all other Languages, where they have a Mixture, and Commerce with Neighbours of different Languages: But what is all that to the Purpose? 'Tis arguing from Suppositions and Possibilities, against Matter of Fact. We have the clearest Testimonies of Scripture and Antiquity to prove that the Fact was so; that Languages were actually so divided; that the Descendants of one Man, of one Family, of one and the same Language, and no other in the whole World, as these Gentlemen grant willingly, after some time understood one another no more than the chattering of Birds, as it is Fact the different Nations in the World did not, from the earliest Times. Did every Nation invent its own Language, *de novo*? They all learned one Language from their Parents; there was no other Language in the whole World to alter and corrupt it; they could not hear any other: How then could the Language of Men be so changed, that they understood one another, no more than they could understand the chattering of Jack-daws, unless we have Recourse to a Miracle, whenever it was changed into another Language: But where there is a Mixture of different Languages, or different neighbouring Nations speak different Tongues, any Language may be so altered, that they may not understand the original Language of their Forefathers. Farther, when different Families sprung from one Person, or different Branches of the same Family or Nation separate from one another, and settle in a new Country, if they have no Mixture of other Languages or People among them, they generally preserve their own Language; as is exemplified every Day. We see the *English*

Plan-

Plantations in *America* speak *English*, and will do so to the End of the World, if they have no Mixture with other People. 'Tis true, the Invention of new Arts and Instruments, may add new Names in their respective Trades and Operations, but their standing Language will be *English* still. How long have the *Welsh*, for Example, preserved their Language; or the *Irish*, with several other different People, in different Corners of the World, preserved their native Speech among themselves, when they keep together? but where there is an Intermixture of different Nations, their Speech will soon be corrupted. However, in our Case, there is no room for such a Supposition; since, according to these Gentlemen, for a long Time after the Building of *Babel*, they could hear no other Language in the whole World but their own. Beside the Testimonies of the Scripture, and the Authorities alledged in the Proofs, with the universal Tradition of all Nations for the Truth of the Fact, viz. that the Tongues of Men were thus confounded; with the almost Impossibility that it should be otherwise, considering that prodigious Diversity of Languages found in the World from the earliest Times, and that too among Persons of the same Species, and all descending from one Family.

Mr. *Hutchinson* in his *New Account of the Confusion of Tongues*, has a great deal of unintelligible Stuff, about the Invention of *Hieroglyphics*, the changing them into Characters of Writing, &c. still tending to insinuate, that there was but one Language till the Invention of different Characters: Now, whether Characters for recording past Facts, Arts and Sciences, and other Things, were invented, or in being before, or long after the Confusion of Tongues, is not much to the Purpose; Languages

might be divided before the Invention of Characters; or Characters might be in Use before the Confusion of Tongues. But his Assertion, that there were no Characters before the Time of *Moses*, is bold, not to say temerarious, like his other Assertions; though in that he is not altogether singular: Some others, both before him and since, are of that Opinion; except, if you please, as to Hieroglyphics, very probable in Use with the *Egyptians* before *Moses's* Time. 'Tis also probable, that the *Egyptians* had other Characters besides Hieroglyphics: These were chiefly for religious Matters, and were rather *symbolical* than Characters; rather for Marks of Sciences, than for recording them at Length: They were extremely mysterious, both in their Religion and Sciences, and very early learned in both. If they were so ingenious in their Hieroglyphics, it was an easy Step to invent some sort of Characters which might take up less room, and capable of delivering down their Knowledge to one another; as to what they were, we are in the Dark, but 'tis probable they had some very early; as it is, that *Moses* might learn the Use of them from them; or if any Characters of Writing had been preserved from *Abraham*, who, as *Eusebius* says, taught the *Egyptians* Astronomy and Philosophy, and consequently might be preserved till *Moses's* Time, and he might learn the *Hebrew* Characters, or some Characters from his *Hebrew* Ancestors. Be all this as it will, 'tis probable there were Characters, or some sort of Letters, before the Time of *Moses*. *Josephus* tells us, that the Descendants of *Seth* engraved Characters upon Pillars before the Deluge; but whether that were so or not, 'tis not unlikely that the *Chaldeans* had some way of writing in or before *Abraham's* time, or at least that *Abraham* had, perhaps

perhaps from *Noah*, and so upwards, either from *Adam* or *Seth*, directed by God ; or the antient Patriarchs, whose Lives were so long ; or the fallen Angels, *i. e.* Dæmons, might teach them to the *Sons of Men* ; as the antient Tradition from *Enoch* believed they taught Men several Arts and Sciences, and made themselves adored as Gods for it. However it is not improbable, that there were Letters for writing before the Time of *Moses*. *Moses* could read the Ten Commandments written by the Finger of God ; the Elders and *Hebrews* under his Command, could do so too ; they were ordered to be written over their Doors, &c. *Job* was a Descendant of *Esau*, and is thought by most to have been very nigh the Time of *Moses*, yet he speaks of writing, and even engraving his *Discourses* in the hardest Materials ; does not that insinuate more common Ways of writing ? 'Tis allow'd by most, that *Cadmus* brought the *Phœnician* Letters into *Greece* : *Bochart* in his *Canaan* proves, that *Cadmus* was a *Canaanæan* in *Joshua's* Time. Is it likely, that the *Canaanæans* could learn their Letters from *Joshua* and the *Hebrews*, who entered their Land in the most cruel manner, pursued them with the utmost Devastation, and by whom they were to be destroy'd, Root and Branch ? Could they have Time to learn Letters and Writing in that dreadful Consternation, if they could have a Desire to do it, from such implacable and mortal Enemies : By consequence *Cadmus*, who was so happy as to fly from them, and settled in *Greece*, teaching the *Greeks* the Use of them, could never learn them from the *Hebrews* ; and by a further Consequence, the *Canaanæans* had the Use of Letters before *Moses* and *Joshua* attacked them. Though that *Cadmus* learnt them from the *Hebrews*, is all that is like an Argument in that part

of Mr. *Hutchinson's* Treatise ; and what Probability that has, and indeed all the rest of his Paradoxes, let the Reader judge.

I have postponed hitherto the Consideration of the *Chinese* Language, so vastly different from all other Languages, that I have been informed by Persons who have heard them talk, that it sounds more like the *Pipping* of young *Turkies*, than a human Speech. I say, I have deferred speaking of that Language yet, because their great Antiquity is contested by some Persons ; particularly by the Authors of the late *Universal History*, in their Account of *Cbina*. 'Tis certain, if the Antiquity of that Nation is so very remote and early, as several learned Missionaries make them, it is as good as decisive for the *diversity of Tongues* from the earliest Times ; for as that Language has no Connexion with any other known Language in the World, [I shall consider those few Words, the Authors of that History say, are like the *Hebrew* afterwards] but as it has no manner of Connexion, I say, with any other known Language in the World, and is really more like the Chattering of Birds, than a Language ; and *If* it be of such Antiquity, 'tis as good as a Demonstration that there were different Languages in the World from the remotest Antiquity. But, does not that vast Difference from all other Languages prove its Antiquity ? Does it not indicate that they were separated from the rest of the World, as all Accounts of them say they were, and themselves also, beyond the reach of our Histories ? 'Tis wonderful that neither the few remaining Words and Names of the old *Egyptian*, the *Persian*, *Chaldaic*, the *Arabic*, the *Indian*, the *Tartarian* Languages, has any Connexion with it ; as they have not, by all Accounts of them, 'tis almost impossible they should
invent

invent such a Language of themselves : They retained it then from the earliest Separation ; if it has any Connexion with the antient *Hebrew*, supposed by some to have been the first Language, that indicates its vast Antiquity. Besides, there might be some few similar Words preserved here and there, among the different Languages, at the Division of Tongues ; there can be no great difficulty in that. Nor does the Similitude of some few *Chinese* Words with the *Hebrew*, evince that they were descended from them : but if it should, it evinces also, that they were of very great Antiquity. I don't embrace all the Accounts of those *Missionaries*, any more than those learned Authors ; but where they are supported with collateral Reasons. Some of those learned Missionaries were very capable of judging, whether the most accurate Accounts of the *Chinese* carried any probability along with them, if they would but speak the Truth ; neither can we see any great Reason why they should affect the *Marvellous*, to magnify their Antiquity so very much. If the *Chinese* had not such accurate Astronomical Accounts of the Planets, Revolutions, and Eclipses, as our modern Philosophers ; 'tis acknowledged by all that they were learned with respect to other Nations ; that they had Arts and Sciences in much greater Perfection respectively ; though they lived intirely separate from them : Their Polity and Government was wonderful by all Accounts, and must require a vast Time to be brought to that Perfection : Their Neighbours the *Antient Seres* were not so remote from them, but they might be the *Out-liers* of the antient *Sinæ*, of both of whom the Antients speak so honourably, as these Gentlemen acknowledge : Nor was it such an impossible Migration by Land from the place Eastwards, where *Noah* and his
from

Family remained, when the rest of them journeyed from the East, till they came to the Plains of *Shinaar*, and built the Tower. How far they came Westward, we are not told ; nor *how far Noah* might retire still towards the East from them. As it appears that the Builders of *Babel* were a refractory Race, *Noah* might send them out from his remaining Family, a great way Westward ; while he retired as far Eastward as he could, to be out of the Reach of such a refractory Race. Besides, the Scripture indicates that they had a Notion that they were to be divided over the Earth ; our *English* Translation says, *lest* we be separated ; but the *Latin Vulgat* has it, *before* we be separated ; as their Building the Tower for a Monument of their Name seems to indicate that to be the Sense. I am sure these learned Authors shew that they migrated very early Westward, as far as the Westerly Bounds of *China* may be Eastward from *Shinaar* itself ; whence these Gentlemen carry the first Inhabitants of *Italy*, *Etruria*, *Spain*, and the *Gaulish Celts*, so early from that Separation. They suppose, not without some Probability, that the first Inhabitants of *Italy*, whether the *Ombri*, or the *Etruscans*, or the *Celts*, came very early from the Eastern Parts, not long after the Days of *Peleg* : Let them consider what a vast Way it is from the Plains of *Shinaar*, or from any Part of *Assyria*, as far as *Italy*, *Gaul*, or *Spain* ; for all those Countries were peopled earlier than the reach of our Histories ; and yet they can't see how *Noah* and his People, for he could not be alone, or his earliest Descendants, could go so far *Eastward* as *China*, at least the Western Parts of it, as Part of the *Mogul's* Country, which borders upon it ; and if there may be some Deserts that way now, they

they might not be then : besides they might extend Eastward by Degrees till they settled in *China*, and shut themselves out from all other Inhabitants ; as they had an Aversion for Strangers, and lived among themselves by the most just Laws and Morals of any other People in the World, except the *Hebrews*, who were reformed immediately by God.

On the whole, we don't know where, or in what Part of the Earth *Noah* builded his Ark ; only he made it of the Wood of *Gopher*, which *Bochart* says is Cedar ; or some great Trees proper for building such a large Vessel ; undoubtedly in a Place where there was abundance of that Wood. It is possible it might be Eastward ; 'tis also possible, he might retire from the most wicked Part of the Sons of *Cain*, lest they should hinder him ; though Numbers of the then Generation saw him a building it. He preached to them, and fore-warned them of the Judgment that was coming upon them ; as God had given them a long Warning, before the Flood came upon them, that they might have Time to repent ; yet they laughed at God and him, as Free-thinkers do now. Nevertheless we don't know what part of the Earth he was in ; nor do we know for certain, where the Ark rested ; the Scripture says on the Mountains of *Ararat*, which *Bochart* in his *Phaleg* says, signifies any Ridge of high Mountains ; though it is commonly supposed to be the Mountains of *Armenia* almost directly North from *Shinaar* ; yet they journied thither from the East. 'Tis highly probable then, that the Ark rested on some Ridge of Mountains, which might run quite South-east of *Armenia* towards the Northern Borders of the Empire of the *Mogul* ; As the Maps generally place great Mountains that Way, not far off *China* ; where in all appearance *Noah* remained,
when

when the refractory Race of his Descendants journeyed from the East : how long they were journeying we can't tell, but went Westward towards the Plains of *Shinaar*.

Now taking all these Considerations together, and what was mentioned before, *viz.* that it is not likely that *Noah* went with them about that mad Work ; that he lived three hundred and fifty Years after the Deluge, a long Time, and sufficient to people a vast Extent of Country ; that if he had no other Children during that Time, which the Scripture neither asserts nor denies ; as it does not mention whether he went with them, or staid behind, which is most probable ; if he staid behind, several of his pious Descendants must stay with him ; who, if he had no more Children of his own, might people those Parts of the World, while his own Sons peopled it Westward ; the Antiquity of the *Chinese* ; their wonderful Government ; their Polity, their Morals, their Arts and Sciences ; their unheard-of Language, different from all other Languages in the World ; neither can we well derive them from any of the other ancient People ; their neighbouring *Tartars*, from whom they always took such Care to separate, so different from them in their Language, in their Manners, in their Polity and Form of Government, were undoubtedly of another Race ; why then 'tis likewise probable that they [the *Chinese*] were the Descendants of those who staid with *Noah* to the Eastward of the World, if he did stay behind ; nor can they be otherwise derived from any other Nation whatsoever. I am sure it is much more probable that they should be the Descendants of some that went Eastward from the first Dispersion, than that they should be no antienter than the

the late *Universal History* makes them. And if any staid behind in the East, when the rest went about that mad Work of building *Babel*, 'tis highly probable that *Noah* was along with them; where he had settled his Habitation, planted his Vineyards, and without doubt instructed his Companions both in Piety and Morals, as well as Arts of Government, &c. in which undoubtedly the *Chinese* excelled all other Heathen Nations from the earliest Times. We may add to this, beside the Strangeness of their Language, their different Way of Writing from all other Nations; every Letter or Character stands for a Word; which favours of the antient hieroglyphic Way; or at least of the first Way of expressing our Thoughts by certain Marks or Letters. Their Tradition of the Deluge, though most Nations had some Tradition of that fatal Catastrophe; but the Tradition of one of their most antient Emperors draining their Lands from some mighty Flood, with the Justice and Piety of their first Kings, ought to have its Force; particularly when we consider them as the most divided and separated from the Commerce of others, of any People in the World. However that be, their Language is certainly vastly antient; and is a forcible Instance that there were different Languages in the World from the earliest Times; in direct Opposition to Mr. *Hutchinson's* Opinion. So I leave him.

Some People raise a Question here, how many original Languages there might be at the Division of Tongues? It is impossible at this time of day to answer the Question. It is certain there was a Division of Tongues; but into how many Divisions they were split, we are quite in the dark. Some think their Number was according to the
Number

Number of the Children of *Jacob*, or *Israel*; but whether according to the Number of the Seventy odd who went up with him into *Egypt*, or according to the Number of his proper Sons the Twelve Patriarchs, they don't agree. It should seem that Twelve were sufficient, which might have been divided very soon into several mixt Dialects, as they bordered upon one another. They also reckon them up different Ways, how they came to be altered, &c. if *Noah* preserved the original Language, and not the wicked *Canaanæans*, and really went Eastward to inhabit, his Language must have the first place, and in all Appearance may be the *Chinese*; however, we will venture to reckon the *Chinese* for one; the *Hebrew*, or *Canaanæan*; the old *Arabian*; the *Assyrian*; the *Egyptian*; the *Greek*, or *Ionian*; the *Scythian*, or *Tartarian*; the old *Celtic*; the *Teutonic*, undoubtedly different from the old *Gaulish Celtic*, or *Welsh*; the *Sclavonic*, or *Sarmatian*; the *Indian*, or perhaps the *Malaian*; and, if you please, the *Latin*. The Language of the *West-Indians*, in all Probability, came from the *Phœnicians* on the one side, and the *Scythians* or *Tartars* on the other, by whom they might be peopled: The Reason is, that the *Phœnicians* being Masters of the Sea-ports of *Africa* so early, the best Sailors, and the boldest and most enterprizing People in the World, very likely knew the Islands of *Cape Verd*, nay the *Canaries* and other Islands that Way, which might bring them a great way on towards *America*: On the other side, the Northern, or North-eastern *Tartarians* and *Siberians*, might find a Way to cross some Streight or other to the opposite Parts, or Islands of that Continent. There is not the least Impossibility, or even Improbability, in
either

either of these Suppositions, 'Tis natural to think, that some *very cruel Cause* must force the Inhabitants of the Earth to fly into, and inhabit the dismal Countries of *Greenland*, *Lapland*, the Northern *Tartary* and *Siberia*; and if they could be forced for Life to retire into such dismal frozen Countries, they might venture over some frozen Parts of the Sea into the opposite Continent. The late Accounts of the Proximity of the furthest Parts of *Siberia* to that Part of *America*, renders it feasible enough. We know also that the *Canaanians*, or *Phœnicians*, having a Notion that they were to be extirpated by the *Hebrews*, did actually fly into the remotest Parts of the World on that side; and being the most antient and expert Seamen of those Times, and such an enterprizing People, might discover and people the other side of *America*. This answers also another difficult Question, which modern Unbelievers make; How, for Example, wild Beasts, hurtful to Man, should be carried over, &c? The Answer is obvious enough to Men of Thought, *viz.* that Bears, Wolves, Foxes, and other Creatures, which can live in and even frequent cold Countries, will roam a vast Way in bitter frozen Seasons; and as those Seas are so frozen, they might venture over some frozen Passage or other, better than Men. But it is extremely observable, that we never read in all the Descriptions of *America*, as ever I met with, of any Elephants, Lions, Tigers, Leopards, &c. in all those Parts: They generally frequent hot Countries; and to be sure the *Phœnicians* would not carry them over; and they never go into frozen Countries, as Bears and Wolves will; which may be the Reason, that there might be of these last in *America*, and none of the others.

The Want of some Animals in *America*, as Elephants, Lions, &c. which could not go through the cold frozen Countries, nor could be carried thither, is a Confirmation of the Deluge, viz. that they spread themselves about those Countries, where they came out of the Ark, and where they could live, with respect to the Countries proper for them. However that be, can any Man of common Sense imagine, that such Objections as these can invalidate the Belief of the universal Deluge, or be put in Balance with the Reasons which as good as demonstrate the Truth of that universal Judgment. In fine, both the Objections of Free-thinkers, and the *Hutchinsonian* Confusion of *Babel*, are as ruinous as that Building; may such Whims be buried, like that Tower, in eternal Rubbish.

28 IV 58

F I N I S.

